

# The Spirit of Missions;

EDITED FOR

## THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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### THE WEST.

#### BISHOP OTEY'S JURISDICTION.

The Missionary Bishop of the Southwest is so much in the saddle, and that oftentimes upon a beast not much more noble than a prophet of old bestrode, and such as more than one of our Bishops is compelled, by the extent and roughness of his circuit, to employ, that he reports, *currente calamo*, his multiplied services. We have been sometimes tempted to wish, as the responsibility of presenting the claims of his extensive episcopate to the readers of the Spirit of Missions pressed upon us, that his mule would now and then stumble, (saving the Bishop's dignity and limbs) or stand "stock still," that his rider might have no excuse for sending us such tantalizing scraps as the following:—"Preached at the funeral of Gen. ———. The circumstances under which this gentleman was brought into the Church last spring, during my visit to this part of the country, would form an interesting subject for remark in this place; *but I have no room for details.*" Cæsar's acts owe their power of interest and impression to *Cæsar's Commentaries*, and though *Veni, Vidi, Vici*, was a sufficient despatch to the senate, the "*populusque Romanus*" could enjoy greater expansion.

October 6, 1842.—He left Columbia and a sick family, to visit the various churches and stations in the western district of Tennessee, North Mississippi, and Arkansas. Saturday, 8th.—Preached at Bolivar, Tenn., Rev. Dr. Stephens, rector. Attendance good. The interior of the church, as it respects pulpit, and chancel, and pews, is not yet completed. The vestry are making exertions to do so, and until their work is finished but little can be done to provide the aged pastor here officiating, with a comfortable support.

Thrown from a carriage on his way to Jackson, and rendered senseless by the fall, he was unable to officiate for some days at Jackson: confirmed there 2; baptized 1 adult, 2 children. Nothing wanting to build up a large and respectable congregation, but the labours of a faithful and intelligent clergyman. The Rev. Mr. Staples, late missionary, resigned his place last summer, and since that time the congregation have been with-

out regular services. It is very important that a minister be sent to this place. All his efforts to procure one have as yet failed. Jackson and Brownsville might very well be united under one person. Confirmed five persons at La Grange. Passed on to Mississippi, baptizing several children on the way. Was invited to preach at a camp ground, where the whole neighbourhood had been for some days assembled, which he did after morning prayer, and explaining the use and intention of the various parts of the Liturgy.

Passed on to the log house in which the Rev. Mr. Merrill officiates, and after prayers baptized three adults, preached and confirmed two persons. At Holly Springs baptized *five adults*, confirmed thirty-one, and administered the communion to eighty. Prayer and preaching do not complete the sum of a Missionary Bishop's labours—journeying in the cold and rain, visiting persons who have doubts to remove and difficulties to propose, &c.,

&c. At Hernando made arrangements to relieve the church from the claims of the builder. Confirmed fourteen persons at Memphis, Rev. Mr. Alston, rector. Congregation large. A beautiful and commodious church expected to be ready for consecration next May. On the 31st of Oct., took passage for Montgomery Point, Arkansas, and after a fatiguing route by the river and by stages, arrived at Little Rock, on 4th November. The Bishop thinks it needless to detail the various incidents of the most fatiguing journey he remembers ever to have made in travelling from Little Rock to the western parts of the State, "on horse-back, if riding on a mule may come under that designation."

Visited an aged member of the Church, relict of an officer of distinction in the army, who lies buried near the romantic spot, "the Dardanelles," where the widow has fixed her habitation, and awaits her change. The Bishop addressed the assembled villagers, and sat up nearly all night with a gentleman to undo the mischief done by the plausibility and art of some lecturer on phrenology, in undermining to some extent the principles of a pious education. The gentleman the Bishop afterwards had the pleasure of baptizing and confirming. Passed to the head waters of White River, where the few Churchmen are visited by our Missionary at Fayetteville. The family of Mr. McE—, and another from Vermont, constitute what may be termed here the church in the wilderness. At Fayetteville the Bishop baptized an adult and confirmed three persons. Congregation large, and one might hope that here the Church would take root and be firmly established; on the contrary, it is struggling hard to live. On the 20th, after reading prayers twenty-five miles from Fayetteville, confirmed Gen. C. and lady. "It was a deeply affecting scene to behold the old veteran, grown grey in the service of his country, coming forward, his tears falling like rain drops down his manly face, to renew the vows of baptism which had been laid upon him by his parents now sleeping under the clods of the valley."

Passed on to Van Buren. Place growing rapidly—population favourably disposed, many of them to the Church. Reached Little Rock, and on the 27th consecrated Christ Church, preached to a large congregation. Legislature then in session, many of its members witnessed for the first time the impressive solemnity of our office of consecration. Baptized six adults, eight children, confirmed eighteen. Rev. Dr. Yeager's health, the Bishop regrets to say, is failing. There is still a debt against the church, and the liberality of our more favoured brethren, could not, in his opinion, be more judiciously bestowed than in giving relief to this struggling parish. A journey of eleven days, not without its perilous passage, brought him home on the 16th December. At Holly

Springs the congregation would give fifty acres of land, and supply a small family with all the ordinary necessities of life. Can no one (asks the Bishop) be found to come on such terms?

The Bishop will be absent from his residence March, April, and May, in Mississippi and Tenn.

## MISSOURI.

### CATALOGUE OF THE OFFICERS AND STUDENTS OF KEMPER COLLEGE, FOR THE ACADEMICAL YEAR, 1842—3.

We need not look very far back, to the day when to imagine any other Medical School than that in the Pennsylvania University, would have betokened the need of medical treatment—and yet in a little jaunt to the west, at every turn you meet with well attended medical classes and lecturers,\* who would fill any chair with credit and usefulness. At Cincinnati, at Louisville, Ky., (which already possessed one in Lexington), and now Kemper College, having attached to it a preparatory, collegiate, theological and medical department—and "having already passed the critical period of its infancy," sends forth its annual catalogue, and challenges its share of public patronage.

"It must ever be considered by its friends a peculiarly fortunate circumstance, that the site of the first Protestant Episcopal University west of the Mississippi, should have been selected in the very heart of a country, whose ample scope of more than a million of square miles, embraces every possible element of prosperity and greatness, and whose population, already large, and annually increasing by the influx of at least forty thousand emigrants from Europe, the Eastern States, and British America, is destined in less than a century to exceed fifty millions of souls. Connected by steamboat navigation with

\* Of a very different order are those lecturers, of whom a correspondent says, "Immense injury is done in the West, by the pretenders to science, who travel about lecturing, as it is termed, and sowing broadcast among the population the seeds of infidelity."



a line of river coast extending more than fifty thousand miles in various directions, the approach to the College, from all parts of this vast domain, is the most speedy and pleasant imaginable; while, at the same time, the location is sufficiently near to Saint Louis to enjoy all the real advantages of that truly empress city of the West, and yet sufficiently remote to avoid the examples of vice and occasions of dissipation, which in a rising metropolis of thirty thousand inhabitants, cannot fail to encircle the youthful student with manifold temptations and dangers. Thus happily situated for the purposes of education, with geographical and local advantages which can only be equalled by the commercial and manufacturing facilities, and the agricultural and mineral resources of the enterprising city with which it is so judiciously connected, this foundation does not hesitate to invite the particular attention and scrutiny of gentlemen both in the West and South, who desire to obtain for their sons a liberal, in conjunction with a religious education. It is confidently asserted, that at an expense of less than one-half the amount necessary for graduation in the Eastern Colleges, and with equal benefit to himself and others, the student may here run the race of academic distinction, in the midst of his own domestic institutions, and be decorated at the end of his course with the ornament of a literary degree as significant and valuable, as in the most favoured universities of the Atlantic States."

Very excellent things are *said* as to the objects designed to be embraced by the College. Knowing something of the indispensable conditions in the fulfilment of such objects, viz: that the men who actually conduct the institution, are godly, self-denying men, having strong sympathy with their kind, and especially with young men, at the critical period of College probation, and nothing at all of the

gentlemen at present charged with this high responsibility, we can only pray, that, in the selection of persons to come in contact with the students, and as to their support, now, or at any time, the trustees will exercise what christians have a right to expect they will, the most fearless, discriminating, liberal spirit.

Such institutions must take a very high stand—have none but the very best men, who, inspiring confidence and enlisting affection, will attract and retain pupils, and far more easily than by a penny-wise economy sustain themselves.

The time is not very far distant, when all the strong places in the West will send their calls to the ablest professional men in every department, in the East. Some of our able divines and popular preachers have made it matter of conscience to leave pleasant places among us, to cross the mountains and in the warmth and kindness of their reception, the growth and spiritual prosperity of their flocks, and the commanding influence secured to the Church, have their reward.

The testimony borne upon one element of education, is clear and decided.

"An unusual degree of importance is attached to physical education. The healthy action of the body is considered as essential to the proper culture of the intellect and heart, as it is indispensable to personal comfort and happiness. In the construction of the College buildings, therefore, and in the projection and improvement of the surrounding grounds and forests, as well as in the selection of the situation, such successful attention has been paid to those great laws of health which relate to air and exercise, that seldom is there even a case of indisposition to be found among the students. Voluntary exercise is encouraged by appropriating to each pupil, suitable grounds for the cultivation of plants and flowers, and also by botanical excursions, bathing, and trapping. Such games only are allowed as are

innocent and becoming; and by requiring skill and strength, give exercise to the various parts of the body.

To make the student not only a profound scholar, but also a sincere devoted christian, is the great purpose for which this foundation was laid. The stated means employed to accomplish this object, consist chiefly in the ordinary religious instructions which are derived from the Holy Scriptures, and the Book of Common Prayer. The appropriate duties of social religious worship are observed every morning and evening by the Faculty and Students throughout the academic year; and regularly on Sundays, at the close of divine service in the chapel, interesting recitations are heard in the Bible, and the Catechism of the Church. But reliance is not so exclusively placed on any set forms and stated efforts to teach religion, as to overlook and neglect the vein of incidental instruction in christian truth, which, running unobtrusively through the entire course, imbues all its details with a religious spirit."

This matter of exercise is, we venture to say, too much neglected by all students, not excepting theological, who ought to endeavour, however hard it may be, "to fulfil all righteousness," and if the preservation of the health, the very substratum of usefulness, be not a part, of that walking in all the commandments and ordinances of the Lord blameless, of which the candidate for "*going about doing good*" ought to be careful, we know not what is.

A student gives himself to the Lord—immures himself in a college or seminary, finds so much to read, to study, to investigate—so much to fascinate, he forgets his body and its claims upon his regards—resolves most piously to devote himself to the missionary work; but when the time comes, and he is commissioned, finds that sleeping in the open air before a fire, with the thermometer 30 below zero, or riding a mule some hundred miles in

the rain; or walking his 1000 miles per quarter, as our Nashotah missionaries do, is not within the compass of his physical ability, and he leaves the field for another where he can nurse himself—and professors being usually book men taxed severely to keep in advance of and prepare for their pupils—rather encourage by their example and seclusion these sedentary habits.

An excursion now and then—professors and students—hunting minerals, flowers, grouse, deer or prairie wolves, all which, we may suppose, come under the genus "trapping," would do far more to prevent the occasional outbreaks we hear of in College, bind teachers and pupils together, and fit each for usefulness, than can be imagined, till it is fairly tried.

Looking to Kemper College with the most intense interest for a supply of Missionaries, to take pity upon the poor Indian, and to become pioneer heralds for the cause, in a country where physical strength is no less necessary than intellectual; this promise of attention to the body as well as the mind, augurs well for its *Missionary tendencies*.

No less discrimination and judgement is shown in the mode and manner of cultivating the religious life of the student.

Now it is this vein of incidental instruction in christian truth, running unobtrusively through the whole, and yet embracing everything with a religious spirit, that calls for such peculiar endowments and eminent graces in the faculty; an everlasting ding-dong at prayer, neglecting this in the intervals, and forgetting to cherish a kindly sympathy in the students idiosyncrasies, will do as much to injure the cause of christian education in the Church, as the plan sketched by the presiding spirit of Kemper College, if *carried out*, to advance it.

College edifice of brick, 3 stories high, ample room and every conveniences, spacious and well ventilated dormitories—library, embracing many valuable books, *constantly increasing by munificent donations from England and elsewhere*—chemical apparatus, &c. &c. Vacation in August



and September. Annual pension only one hundred and fifty dollars, payable semi-annually in advance. Seniors, 2; Juniors, 3; Sophomores, 3; Freshmen, 11. Medical Students, 75. Students in the preparatory department, 36. Total, 130.

## OHIO.

### KENYON COLLEGE.

We have gathered from the scraps of Bishop McIlvaine's address to his Special Convention and their action upon it presented in our exchange papers, that this Institution to which so many eyes have been turned as the glory and defence of the West, and pride of the Church at large, was in debt \$20,000 when he took charge of it nine years since. That it has been struggling under the burden of that debt ever since, having a tax of \$1500 of interest upon its annual income. Now is it right, is it kind, is it generous, to add to the weighty care of the Episcopate such secular and secularizing clogs as this? To call upon a young diocese, to carry on theological, preparatory and collegiate education, the former gratuitously, the latter saddled with \$2500 "students' bad debts," when the institution is not paid for by \$20,000.\*

\* Since writing the above, we have been favoured with the loan of "the appeal of the Theological Seminary of the diocese of Ohio and Kenyon College, to the Episcopalians of Ohio," who may with *great propriety* be first appealed to, especially for the following items.

\$2,392 bad debts of students, &c.

5,700 Bishop's house.

4,030 Bishop's salary for four years, with which the Institution has been saddled.

\$12,622

2,520

3,225

\$18,367

\$11,567 78 to be raised elsewhere.

\$29,934 78 being the whole debt.

Or say \$10,000 the amount to which the original debt, reduced in various ways from time to time, enters into the present debt. We cannot conceive on what principle more than this \$10,000 can be taken from the General Missionary fund of the country, and this not until the Church in Ohio responds to the Bishop's appeal, and pays \$12,622 incurred for supporting her Bishop, building his house, and paying the school bills of her sons. And not unless the trustees pledge themselves to raise \$5,745 incurred for repairs and clearing, out of the income, to increase which it was incurred.

If such *local* debts are allowed to become the canker of institutions set forth and cherished as *general*,

The general missions of our Church having been relieved of a mill-stone of debt that threatened to strangle them, we hope that this noble Institution, in the midst of a western population of 7,000,000 to be supplied with ministers and Christian education, will not be suffered to have its vitals consumed by a canker of interest, that one would think might be raised for the first year, giving the Bishop time to make his appeals for paying off the principal. How are these fields white unto the harvest, to be supplied with a ministry unless candidates are found and trained on the soil? With but seventeen west of the mountains, and 153 in the whole Church, must not Missions languish?

The Bishop presents certain conclusions derived from his statement which we subjoin.

I. That the Theological Seminary has drawn upon the general income of the corporation much less than it might reasonably have done, and than was contemplated that it would—the income of lands having been especially intended for its support.

II. That the College, with its two Preparatory Schools, has met its expenses during eleven years, within \$2,892, and would have met them almost entirely but for bad debts of students. It is much questioned whether a case can be produced of a college depending so entirely on fees of students, and embracing all the departments of instruction which are found in this, whose financial history, for the last eleven years, would be more favourable—certainly there is no such case in the west.

III. That the whole current income from all sources has exceeded the whole current expenditure by \$8,688 in eleven years. The last

then adieu to the hopes of inducing Churchmen to apply their means thereto. We hold it to be the sacred duty of the friends of missions to protest against the funds usually applicable to the support of missionaries being absorbed either by building churches, or houses, or supporting Bishops, or schools, when the *local resources are abundant for these objects.*

four years have been as trying as 'the times' may be expected ever to bring again. The reputation of the Institution has never stood as favourably as it does now, as to advantages of education. It has weathered its hardest difficulties in that respect. Had it been unincumbered with debt and interest thereon, its current income would more than have sustained it. Consequently instead of any reason for discouragement derived from the experience of the past, there is very positive reason to take courage for the future, and to feel assured that were the Institution once set free from its present bondage, once allowed to try how it could work, out of chains, out of debt, it would go on strengthening and improving, and daily gratifying more and more the just expectations of its friends.

IV. That the interest of the debt has always been greater than the income would bear, and is now such as must rapidly increase the debt more and more as long as it remains, and consequently that unless the debt be paid, the Institution must soon perish.

#### NEGROES.

The religious instruction of the Negroes in the United States. By CHARLES C. JONES. Savannah, 1842.

Of the many, and some of them very valuable works with which the press teems, we know not one of which as a christian man and minister, we should covet the authorship more earnestly than this volume on the religious instruction of the negroes. The universities of Christendom may not indeed vie with each other in showering their D. D's. upon Mr. J., his work may not introduce him to the notice of the literati of this or other lands—Philosophy may not descend from its chair to greet him, and neither song nor story transmit his name, while "grandeur hears with a disdainful smile, the short and sim-

ple annals of the poor;" yet how much in the spirit of his Master, who was moved with compassion as he looked upon the multitudes, sheep without a shepherd—to single out a neglected, ignorant, superstitious, almost heathen race among us, and spend his strength, his time, his sympathies upon their renovation.

We gather from the volume, though Mr. J. nowhere says so, that he has been for years quietly, unostentatiously, but most sedulously devoting himself, in actual contact with the negroes, and not as an amateur philanthropist—to break to them the bread of life—to investigate their habits, their character and condition, not only of those under his eye, but throughout the whole country; in the course of which he has been led to note what had been done for them, and much more that had been left undone; to consider what the church might and ought to do now, and the best mode of performing the duty. The result of his labours and investigations he has with clearness and simplicity and frankness and judgment, (for the subject has its difficulties,) spread before the Christian public. He has endeavored, he says, to confine himself to the *religious* instruction of the negroes, and touched upon other subjects only when it has been necessary for the illustration or support of the one before him.\*

\* In another place he remarks, that it is not conceded that a separation may be made between the *religious* and the *civil* condition and interests of a people, and that a minister can confine himself to the one without interfering at all with the other. And again, we separate entirely their *religious* and their *civil* condition, and contend that the one may be attended to without interfering with the other. And again: "for myself, in urging the great duty of the religious instruction of the negroes in the slave states, I have no concealments to make. My grand exclusive object has been to put them in possession of that which confers *peace with God in time, and blessedness with him in eternity*. I do not therefore pursue religious instruction as a means to an earthly end, so that while I am *professedly* seeking to improve their *spiritual* condition, I am *actually* laboring to effect changes in their *temporal* condition. I have not so learned Christ. As an honorable man, as a minister of the Gospel, I utterly repudiate such a course of conduct. The preaching of the Gospel for the salvation of the souls of men is one thing, the changes in their civil relations in this present life effected by the influence of its spirit and its principles is another. The *former* is the office of the ministry, the *latter* the office of divine providence."



We rejoice for the sake of humanity, of our country, and most holy faith, that the subject is attracting everywhere attention; that men are found willing to forego the congeniality, the refinement, the taste, the intelligence of other spheres, and contacts to bring out from the very dust the tarnished image of the Holy One, and whispering into the ears of the weary and heavy laden, promises of rest and relief from the compassionate Redeemer of men, who took upon himself the form of a servant; continue and perpetuate the evidence of his advent. "To the poor the gospel is preached."

The author has entirely exhausted his subject, and we venture to recommend his book to all who have any responsibility in the matter, and who is free? The north and the south may here find the mirror of duty held up, and most wise, judicious and practical counsels how to discharge it, while the candidate for orders will agree with us that its concluding chapters are not unworthy of a place beside Bridges on the Christian ministry.

With what body of Christians Mr. J. especially fraternizes, he seems to have been so intent upon the one object of his book, as not to mention, and we have been too much absorbed by it to enquire. But in this day of rebuke and depreciation of our Church and its venerable prelates, he may rest assured that churchmen know how to appreciate the kindness and courtesy with which he has spoken of their efforts in the good cause and know how to value so efficient, exemplary, liberal and devoted a labourer in the Master's vineyard.

We propose, in future numbers, to make our readers fully acquainted with

the merits of this volume before we leave it, and have room now for the introduction of but two extracts, the one paying a just tribute to our Church, the other presenting his conclusion.

"*The Episcopal Church* has rather taken the lead in making efforts and in keeping up an interest in its own bosom. Bishop Meade of Virginia, a long and unwearied advocate of this cause, Bishop Ives of North Carolina, Bishop Bowen of South Carolina, (before his decease) and the present bishop of that State, Dr. Gadsden, have each addressed their dioceses on this subject; and commended it to the clergy and laity.\* The subject has been discussed in their conventions, accompanied with some able reports. Many of the clergy devote time to the instruction of the Negroes attached to their congregations; and have regular and flourishing Sabbath schools.† It is stated as a fact, that in the Episcopal churches generally

\*The impression of respect for consistency and devotion, made upon the writer by a visit to the coloured Sunday School of St. Philip's Church, Charleston, S. C., is indelible. The school for white children is held in the morning, but *after* service, which if prolonged a quarter of an hour beyond the usual time, some hearers in our *polished* city congregations, in pulling out their watches, remind the speaker that he encroaches upon their dinner hour, the coloured schools are opened. The Bishop, so far from excusing himself on the ground of exhaustion, &c. &c., attends the school, encourages the little flock by going round from class to class, speaking a kind word to the old men and women, and children who strive to repeat the word of God and their catechism, as the teachers give them line upon line, and masters and maidens show the most engaging condescension and deep solicitude by their presence—gives out verse by verse a hymn and then dismisses them with his benediction.

An interesting report on this subject, we learn, was made to the late convention in Charleston, with a copy of which we have not yet been favored.

† Bishop Johns, of Virginia, is bringing the influence of his episcopate to bear upon the interests of this class. After noticing a recent confirmation by him, the Southern Churchman adds, that "Bishop Johns expresses great gratification at the interest which he everywhere discovers, in reference to the religious instruction of the people of color; and the disposition which they manifest to receive such services as the clergy have it in their power to render. He cherishes the hope that the day is not distant when masters and ministers will be able to co-operate more systematically and extensively in this important and interesting field of domestic mission."<sup>2</sup>

In any thing we may have said, or shall take occasion to say on this subject, we beg to be understood as making the same distinction and as wishing to pursue the same course. To neglect the discussion or the promotion of the spiritual interests of the negroes, because their civil condition has its difficulties, would be as abominable as the conduct of the Oxonian who would not pull a man out of the water, because of an obstacle—he had never been introduced to him.

in South Carolina there are Sabbath schools for the negroes, and some of them large and flourishing. There are several Episcopal missionaries to this people in the State. The churches in Charleston have always been active in the instruction of the Negroes; and the present bishop, Dr. Gadsden, has been long known as an advocate of the work. The lately elected bishop of Georgia, Rev. Stephen Elliot, D. D., has brought the subject before his convention in his "*primary address*," (1841,) and urged attention to it with an energy and a zeal which promise great blessings to the negroes connected with the churches of his new and interesting diocese. The Negroes connected with the Episcopal church have generally been noted for intelligence and fidelity."

"After saying so much on the Religious instruction of the Negroes, I feel that the conclusion need not be extended.

"I would respectfully and earnestly commend the subject to the serious consideration of *Masters*.

"You are commanded of God "to give unto your servants that which is just and equal; knowing that ye also have a master in heaven—neither is there respect of persons with him." The religious instruction of your people will promote your own interests for time and eternity, and will confer on them blessings infinitely valuable, even the redemption of the soul, which is precious. Your responsibilities in the word and providence of God are very great. If you neglect them, a fearful account awaits you at the judgement seat of Christ! Contribute, therefore, according to your ability, of your property, your influence and personal efforts, to this good work; and do it speedily.

"I would commend the work also to *Ministers of the Gospel*.

'Our divine Lord, 'though he was rich, yet for our sakes he became poor, that we, through his poverty, might be made rich.' He was appointed of God 'to preach the Gospel to the poor,' and through him, while on earth, 'the poor had the Gospel preached to them.' In this he has left us an example that we should follow his steps; for 'the disciple must not be above his Lord.' Like the Apostles of old, we should 'be forward to remember the poor.' It is disgrace and iniquity when we forget them! God is judge! On the ministers of the Gospel the religious instruction of the Negroes in the United States depends, more than upon all the other classes and professions of society put together. It is *their work*. They are to promote it—by conversation, by preaching, and above all, by example; in *personal labors*. They have it in their power, by their piety and zeal and efforts, to advance and sustain this work, or by their impiety and lethargy, and absolute inactivity, to retard and break it down, throughout the length and breadth of the land. There has been neglect—shall it be said a *criminal* neglect? I feel it. Others feel it. The whole country sees it. Can there be no reformation? Shall the ministers of Jesus Christ never be moved with compassion on the multitudes who faint and are scattered abroad as sheep having no shepherd? Shall their hearts' desire and prayer to God never be that this people may be saved! Shall they never be attracted and drawn towards this people by their very spiritual destitution and miseries, and spend and be spent for them, constrained by the love of Christ, towards their own souls? Alas! it is the darkest feature in all this dark scene that the ministers of the Gospel, taken as a body, feel no more and do no more for the salvation of the Negroes in the United



States! Let no one suppose that we wish the church thrown into a state of excitement on the subject; and the good that has been done, and now is doing, and the many able and efficient ministers in this field, to be overlooked and buried in oblivion. Let no one suppose that we wish this work represented and urged before the country, *as the great work to be done*, to which all other works of benevolence are to contribute, and in comparison with which they are nothing worth. Let no one suppose that we desire ministers to form great societies, and distribute agents over the land, to arouse their brethren to their duty. Far, very far from any thing of this kind, are our views of propriety, and our impressions of duty. On the contrary, there are organizations and associations enough in existence through which every thing can be done, necessary to be done by them in the religious instruction of the Negroes. What is required is that every minister *do his own duty in his own sphere of ministerial action*; let him begin *with himself first*, and then if opportunity offers, let him seek to influence others, in some of the ways already pointed out.

I would commend the work also to the *Members of the Church of Christ*.

You are expected to be forward to every good word and work.\* Here is an abundant opportunity for doing good opened before you. Enter into it for the improvement of your own graces as well as for the salvation of souls. All your zeal for missions may find ample scope for exercise here. Be forward to superintend schools, to take classes, to act on committees of instruction, and be not

weary in well doing, for in due season you shall reap if you faint not.

I would commend the work also to *every Lover of his Country*.

The moral and religious improvement of *two millions eight hundred thousand persons*, must be identified with our individual peace and happiness, and with our national prosperity and honour. "Righteousness exalteth a nation, but sin is a reproach to any people."

### INDIANS.

The maps exhibiting the past and present position of our Indian tribes, we have found it impossible to prepare for the present number. We promise them in the next, with an article from the Chairman of our Indian Committee upon the duty of the Church in this connection.

The Annual Report of the Commissioner of Indian Affairs, (Mr. Hartley Crawford) to Congress, is a most interesting document, with much to encourage and not a little to pain and sicken.

The *temporal* condition of some of the tribes this winter, is as appalling as that of the Greeks some years since, which awakened such universal sympathy through the land. Mr. Bruce of the Sioux Agency, says, "these Indians"—the Sioux of Lac qui Parle—"are already destitute of clothing—many of their children are entirely naked—in this cold climate any person, even when well clothed, is in danger of freezing in coming from one island of woods to another.—Instances have occurred, of parents in crossing the prairie with more small children than they could carry, being reduced to the dire necessity of perishing with all their children, or leaving one behind in the snow to perish."

Of the Sissetons, Wapaton, and Wahpakoota bands, living some near St. Peters, and others at Lac Traverse, he says, "the corn crops have almost entirely failed, and game being too scarce in the country to furnish food for so large a number, unless some means are placed at the

\* We rejoice to perceive a donation from "the ladies' working society of St. Helena Church, Beaufort, S. C., towards the support of a Missionary in one of the slave holding States, \$250." Who will be the missionary?

disposal of this Agency, for the succour of those in distress, there is much reason to fear, that many will perish from actual starvation; and the same fate impends over those at Lac qui Parle.

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### SEAMEN, BOATMEN, &c.

For this large class of immortal beings so exposed to *evil*, and yet so susceptible of *good* impressions, can nothing be done by the Church?

At the present rate of offerings to the Lord for the vast field of Domestic Missions, *very little* can be done. But as the field expands before the eye of his people, and the great destitution of spiritual privileges among those, who, if we reach them not, may be altogether overlooked; comes to be felt and pondered, and made matter of intercession with the Most High; will not ample means be placed at the disposal of the Committee? And though *all* might not in any event be ministered unto, could not the *strong points* of the great thoroughfares through which these men constantly pass, be occupied?

The great problem with us is, how to produce the best results for the Church, with the means entrusted to us, or rather, leaving results with Him whose they are, how to apply our disposable force to the decisive point, which, when carried sooner or later, carries others with it.

In this country, where are those points? and what will the Church place at the disposal of the Committee to carry them?

We trust that in answering these questions, the prayers, the sympathies, the liberality of the Church will not be wanting to the Seamen who crowd our ports, and Boatmen who navigate our lakes, rivers, and canals.

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### NAVY.

Every day's experience illustrates the necessity of moral influences, as the basis of true discipline; on this ground apart from the mere justice of providing men with religious instruction, who by the nature

and conditions of their service, cannot provide for themselves, all the ships in commission should be provided with Chaplains.—There are in fact but twenty-four allowed, distributed as follows: six at navy yards, eleven afloat, four waiting orders, one on leave, two vacancies. Our Naval force in commission, or preparing for sea, is five Ships of the Line, one Razee, eight Frigates of the 1st, and two of the 2nd class, eighteen Sloops of War, seven Brigs, seven Schooners, and three Steamers—we have also seven navy yards and two Naval Asylums, requiring in all forty-two Chaplains in active service.

Until the administration of Mr. Southard, they were appointed generally on the recommendation of the Captains, and without any regard to the acquirements or personal piety of the candidate—Mr. Southard's order prohibits the admission into the service of any but regular Clergymen, of good standing in the Churches. This salutary regulation, though it excludes persons of decidedly immoral character, does not prevent the appointment of Chaplains, who, whatever may be their standing as to piety and learning, are too old to become accustomed to sea life, or to enter into the views and feelings of the sailor. Generally such persons are desirous to fill only the shore stations, which in strict justice should be secured for those who have been longest at sea. When attached to vessels for sea service or at navy yards, they receive \$1200 per annum; when on leave of absence or waiting orders \$800. We see no reason why Clergymen should not receive (among others) the appointment of Professor of Mathematics, (of whom there are twenty-three allowed with a salary of \$1200, when attached to vessels for sea service or in a yard,) and discharge the double duty of Professor and Chaplain. Indeed, as the want of sufficient accommodations on board the smaller vessels is urged as a reason why the number of Chaplains could not well be increased, why not increase the number of Professors of Mathematics, so that every vessel in commission might



have one, and appoint Clergymen to these stations? In the absence of a Naval Academy, it is especially necessary that such provision should be made for the young officers, seaman and apprentices of even the smallest vessel.—Christian men and officers should use whatever influence God has given them, to urge Government to a more liberal provision for the spiritual wants of our defenders, and in the meanwhile seize every opportunity of providing them with the word of God, and tracts and prayer books, channels for the conveyance of which are now open. In the Navy there are 1366 officers and petty officers, — seamen; in the Marine corps 287 officers and petty officers, and 1000 privates. We subjoin from the Southern Literary Messenger, the views of an officer of the U. S. Frigate Constitution, or rather an extract from them :—

"You wish me to speak of the religious improvement in the Navy; a topic that, to persons unacquainted with the service, may seem a sufficiently barren one. The fact, however, is different from this. Some years ago, it is true, religion was looked upon as quite out of place in a man-of-war: a religious officer was a rare individual; and when any person gave serious and practical attention to these important matters, he was considered as, in a measure, disqualifying himself for the service; and by dropping the high and chivalrous parts of an officer's character, as no longer fitted to do the Navy good. The pioneers in this change had sometimes to bear with jibes until their patience was sufficiently tried. But there has been a change. The number of religious officers is now considerable, and embraces persons distinguished for chivalrous sentiment, gentlemanly bearing, skill in seamanship, and general efficiency of character; in not one of which particulars, has either the individual himself, or the service, been discovered to be a sufferer. The case has been found to be so far from this, that I believe the impression is getting to be general, that the person's character as an officer is improved by it: at all events, the former prejudice is very rapidly giving way. I do not know any particular cause for this change in character, further than that great cause, which must always be foremost in operating such changes, namely, the influences of the Spirit of grace. The change has been quiet, seizing on individuals widely separate, and often of habits of feeling or thinking adverse to such influences; but it has become so great in the Navy now, as to be a subject of general remark. And the change in the general tone of sentiment on the subject is not

less remarkable, though perhaps not so often noticed. Formerly, when an officer became religious, he was looked upon somewhat in the light of an insane person, with a kind of feeling towards him of avoidance: now he is considered as doing just that which good sense and reason point out to all of us; and as laying, by an extension of his views of things, a broad foundation of character, against which the ills of life beat with less power to overwhelm or to shake. I may add, I think, that among no set of men does religion take a more beautiful form. As I have seen it in the Navy, it is, almost always, deep yet calm, free from cant, and ingenuous, marked by consistency and modesty, and with a whole-heartedness that is especially attractive. The peculiar exposures of their life, and the numerous circumstances of a nature to make seafaring men feel their dependence on a Superior Power, may account for all this.

Nor is the change above spoken of confined to officers only; it is taking hold upon the seamen, although among them it is more recent, and marked by greater fluctuations. The last will have to be expected among this class of men. A seaman cannot step on shore without being thrown among men who make it their business to place all sorts of enticements in his way; and among such men and not knowing where to look for a home, or for companionship but among them, good resolutions often yield, and for a time are lost. But still there is an improvement, a general elevation of the moral and religious sentiment, a greater accessibility to them on religious topics; and a feeling, beginning to prevail that the impassable gulf, thought formerly to exist between a seaman and religion, does not exist in nature or reason; but that they were designed for each other by the all-wise Creator; and that only he consults his highest happiness, who seeks this union for himself. I have never seen such readers of religious tracts, as in some men-of-war with which I have been acquainted; and in one recently lying in the North River, off New York, I venture to say, that there was more religious reading, and perhaps less profaneness on Sunday, than could be found among the same number of men, taken together, in any part of the adjoining city.

### ARMY.

Somewhat different in this branch of the service is the appointment of Chaplain—during the war indeed appointments were made by Government, but on the peace establishment they were left out—one great difficulty in introducing them again was found in the recollection of the older officers, that these men by their preaching and living did not set forth the

word. Often have officers of rank been heard to deplore the want of preachers in the Service, but preferred even that destitution to the supply flowing from mere political preferences. Adj. Gen. Jones however struck upon a plan which obviates these weighty objections to their introduction, and a law was passed in conformity with his suggestions giving twenty Chaplains.

Certain posts (twenty) are designated by the Secretary as "posts entitled to Chaplains," either from the force assembled or remoteness of the station. The Council of Administration at these posts, composed of the three senior officers in addition to the commanding officer, recommends an individual for the appointment of Chaplain, to the Secretary of War, who thereupon issues his order appointing him. Thus the Army is saved from having men *thrust upon* them in this sacred relation. In addition to their clerical duties, they are required by law to teach the post school, but of this onerous duty they can be very much relieved by the detail of some fit soldier "on daily duty" to aid them.

They are by law allowed a sum not to exceed \$40 per month, four rations per day, and the fuel and quarters of a captain—between \$750 and \$800 per annum, with fuel and quarters.

There are sixty-one Posts or military stations in our country, embracing an aggregate force of 8,613, leaving forty-one Posts unprovided for. Of the twenty Chaplain Posts, five are yet unprovided. Fort Gibson, Ark.; Fort Towson, Ark.; Fort Pike, La.; Fort Morgan, Ala.; Fort Pickens, Florida.

Opportunities are very kindly afforded by the officers of Government to forward Bibles, Tracts, &c., for the use of the men. Will not Christians feel and act for those who, however much they may feel, cannot act for themselves in this most important of all concerns?

Were we asked to point out in what way the interest of the Service could be

promoted, we should advocate an increase in the number of Chaplains, without any change in the mode of appointment, and till this is done, discretion given to the Council of Administration to use a portion of the Post fund to secure the occasional services of Clergymen. Mr. Secretary Spencer has required the candidate, very properly we think, to present before his appointment the recommendation of the highest ecclesiastical authority of the communion to which he belongs.

### JEWES.

The enquiries in relation to the portion of this interesting people in our country, their numbers, condition and disposition to receive the Gospel, are being prosecuted with as much vigour as the case admits of. Any information touching these points, communicated to this office, will be gratefully received, and reported to the Board in June next.

In glancing over the proceedings of English Christians on this subject, there seems to be great joy and animation from the fact that "now there is on the Mount Zion, besides a Jewish Bishop; a Jewish Priest, deacon, and congregation, though small, of Jewish believers, among whom the Gospel of Christ is faithfully preached, and all the rites of the Church administered." On this fact they lay great stress, seeing, as they say, "that the most efficient means, indeed the only means, for the national conversion of any people, is the rise of a visible church of natives."

Accordingly their prayers and efforts seem to be directed to that holy hill, "beautiful for situation, the joy of the whole earth." The strengthening and fostering of the Jewish Church at Jerusalem they consider more important and as having more providential signs of its importance than any other means, perhaps than all the other means now employed for the conversion of Israel. And when matured that "it will send forth its own missionaries into every land. Men who will penetrate into all countries, surmount all obstacles, and by bearing upon their front



the stamp of nationality, overcome all the prejudices of their brethren." "Safet, Tiberias, and Hebron will soon possess the elements of Christian congregations."

They therefore call upon the believing Jews to come forth from their homes in all lands, and repair to the Holy Land.

There seems to be, to some extent, a spirit of inquiry among the Jews at Jerusalem, and some interesting circumstances have transpired there. Three inquiring rabbies have excited the hopes of Churchmen, and the rage and opposition of the synagogue, the report of which spread through the land, and brought a deputation of Jews from Tiberias to enquire whether the report they had heard was true, viz., that fourteen rabbies of Jerusalem had embraced Christianity.

Apostrophe to the Holy City, from a song sung during the fast observed by the Jews in commemoration of its destruction:

"Celestial region! can Babylon, the haughty, the magnificent, in all her pride, be likened unto thee? And can her lying oracles vie with thy Divine prophets?"

"The pomp of idols is but as empty smoke, and their power as naught as they. Thine alone, O Zion, will endure for ever; for within thy walls doth the Lord of the Universe love to be adored. Blessed is he whom thou shalt number amongst thy children, and blessed he who seeks thee in the sincerity of his heart. The day will come when thou wilt rise brighter than the moon, and scatter before thee the darkness that overhangeth thee now; and upon him shall the glory of thy brightness be shed, and he shall see thee awaken yet lovelier, yet loftier, than of old; and he shall find his portion in the delights thou reservest for thy saints."

#### MISSIONARY LIBRARY.

*Continued from VIII. 45.*

Count Zinzendorf remained with his venerable grandmother at Hennersdorf, until the termination of his minority in

1721, when it became necessary for him to select his profession.

"Contrary to his own inclination, but in compliance with the wishes of his relatives, he accepted a situation in the government of Saxony, which he retained about twelve years. This required him to fix his residence at Dresden. Here, his rank, talents, and excellent character, procured for him external tokens of respect; but the frankness with which, in the discharge of his official duties, he censured the immoralities of persons of distinction, was displeasing to many. In his own house he held religious meetings, and employed his leisure in editing a periodical work, which was published weekly, under the title of "the German Socrates." In this work he attacked, with youthful warmth, and with much ability, the prejudices and immoralities of his fellow-citizens. That a young nobleman, high in official station, should hold religious meetings in his house, and be the author of a periodical like "the German Socrates," was so extraordinary a thing, that he could not expect much sympathy at court, or favour among the inhabitants of a metropolis famous chiefly for wealth and luxury."

But a man who had at his early age exhibited such proofs of devotion to so holy a cause, was not to be deterred because his course did not find favour with the children of this world. Far otherwise. "I am called one of the honourable of the world," says he, "and as such, I enjoy certain privileges; and these I regard as increasing my obligations to be faithful."

In 1722, the year after he had removed to Saxony, Count Zinzendorf was united to the Countess Erdmath Dorothy Reuss, sister of Henry, Prince of Reuss, distinguished at that time for her piety, and subsequently for the counsel and comfort she afforded her noble husband. His affection for Hennersdorf, the home of his childhood's happiest days, and the residence of his beloved grandmother, induced him to purchase the lordship of Bertholdsdorf, an estate of considerable consequence in Upper Lusatia. Upon becoming the owner of this property, Count Zinzendorf found that the parochial living was vacant. After serious reflection he

bestowed it upon John Andrew Rothe, a minister of the Lutheran Church, and an acquaintance of his. The following extract from the Count's letter of vocation, exhibits both the character of the man and his sentiments:—

The following extract from the letter of vocation, which was sent by Count Zinzendorf to Mr. Rothe, will show the responsibility which the former attached to his office as patron, and the expectations which he formed of the man whom he entrusted with the care of souls. "Go, then, and work in the vineyard of the Lord. He sends you forth into his harvest. You are a messenger of good tidings. Go in the peace of the Lord. Feed the flock of Christ. Feed his sheep, and his lambs. Say to the righteous, that it shall be well with him. Make plain his paths, to the praise of our God. Cry aloud; spare not. Point out the Lamb of God to your hearers, and direct them to him. You believe; therefore speak. If your sufferings abound *in* Christ, you know that your consolation also aboundeth *by* Christ.

"In me you shall find rather a faithful coadjutor and loving brother, than a patron. Though weak and feeble in myself, I will help you in sustaining the conflict, through the power of our Lord Jesus Christ. Enter, then, on your labours. Turn the wilderness into a lovely tabernacle of God, and approve yourself on all occasions as a faithful shepherd. Then, when the chief Shepherd shall appear, you shall receive an unfading crown. This may the holy triune Jehovah grant. But take heed to yourself, that you may with joy resign the trust committed to you, at the tribunal of the Lord. Meanwhile, assist me in my labours; and I on my part will faithfully co-operate with you."

Mr. Rothe performed his parochial duties at Bertholdsdorf for fifteen years with fidelity and success. His character was thus drawn by Count Zinzendorf:

"Mr. Rothe was possessed of sound and extensive learning, and a peculiar gift to impart knowledge to others. He was so completely master of his subject, in all its bearings, that, though he preached extempore, his sermons contained a regular system of the subject he handled, and, by his correctness and precision of language, were more like theological lectures than popular addresses; yet he was never tedious. This was in some degree owing to his uncommonly rapid delivery; but is chiefly to be viewed as a gracious gift

from God. He united in his person, the talents of Luther, Spencer, Francke, and Schwedler. His discourses were intelligible to the peasant, and sufficiently deep for the philosopher. His enemies admired him, and the brethren felt and acknowledged his superior excellencies, even at a time when he had given them some cause of dissatisfaction. And though God raised up many witnesses of his truth, during the first twenty years after the building of Herrnhut, and endowed them with apostolical gifts, yet not one among them can be compared to Rothe, especially during the years from 1723 to 1727. Whether he preached in his parish church, or addressed the congregation at Herrnhut, the soundness of his doctrine, the variety of his illustrations, the perspicuity of his deductions, and above all, the blessing which accompanied his ministrations, were truly astonishing. It was as though it rained fire from heaven. His most defective discourses exceeded in solidity of ideas, and strength of argument, the best performances of others."

At this period, Count Zinzendorf resided in Dresden, and the estate was under the control of a steward, when the Moravian emigrants first arrived at Bertholdsdorf.

B.

(To be continued.)

### THE QUINQUAGESIMA COLLECTIONS.

The amount collected on this day for Missions, will be found under the head of Acknowledgments. But this is not all; the warm commendation of our Missions to the Church, will beget an *abiding affection* for them.

The crisis brought the Clergy to the rescue. The laity, animated by their spiritual guides, made an onset upon the debt, it is vanquished, and the spoils on the way to supply "My Lord Joab, and the servants of my Lord encamped in the open field."

Let not the mistake of many a successful effort be ours. The victory will have been purchased at a costly price, if we fail to pursue the enemy.

Let the spirit of a Clergyman's remark to the writer, be that of the Clergy at large, and we are safe. "Immediately after Quinquagesima I will propose to my communicants, to lay aside every week



6 1-4 cents for foreign, and 6 1-4 cents for domestic missions, and will appoint collectors in my parish, to take up the money quarterly, and transmit through me to the Treasurer." Some plan like this, connected with occasional collections in the Church, giving all the baptized an opportunity, would secure a steady and sufficient supply—from our 60,000 communicants, \$390,000 would be the annual contribution of our Church for general Missions, instead of \$70,000, or at the rate of only three cents per week for the Domestic, and the same for the Foreign, \$187,200, enabling us almost to treble our Missions—add to this collections in Churches, and an annual Sunday School Offering, and it may be said, "the stuff they had was sufficient for all the work to make it, and too much."

Now be the time, place and circumstance of a collection, what they may, it is evident, that by a little pains-taking from week to week, and from month to month, the Missionary Treasury can be kept full, and new fields white unto the harvest entered upon. While hearts are warm and ears open, and the delightful consciousness of having done well to this noble cause, glows in the bosoms of Churchmen, let *some* plan be adopted by every rector, that shall save us from the recurrence of such a crisis.

We but speak the language of the 2d and 3d recommendations of the Board whose 1st has resulted in such liberal things—

II.—That, for the continual supply of the means of Missionary effort in the Church, there be adopted in every parish, some stated mode of general and systematic contribution, to the Domestic and Foreign Missionary Treasuries of the Church.

III.—That, the effort be made to secure at least from every communicant, and as far as may be, from every member of the Church, . . . .

a determination thereafter, [Quinquagessima Sunday,] to "lay up in store," and set apart for the same object, at stated periods, weekly, monthly, or quarterly, an appropriation however small. It being understood, that whenever the contribution of an individual or parish is not specifically designated, it shall be equally divided between the Domestic and Foreign Treasuries.

## SUNDAY SCHOOL UNION.

The limits of the Spirit of Missions do not permit that space to be devoted to awakening and fostering an enlarged and devoted missionary spirit in our Sunday Schools, which is desirable, in view no less of its intrinsic importance than as a means of finance. This is the less to be regretted, however, as another general institution of the church, the Sunday School Union, has facilities for doing this very thing, and with its Family and Sunday School Visiter, intended more particularly for teachers, and its Children's Magazine, adapted to the juveniles, may accomplish *this* in connection with other valuable objects. We therefore commend the Missionary cause to the conductors of these periodicals, and the periodicals themselves to the patronage of the friends of missions throughout the church.

In estimating the amount of good effected by an institution, we should never lose sight of the means we place at its disposal. Judged by this rule, the Union may challenge comparison with any thing anywhere. The means, however, are limited, and the subscription to these periodicals, though good, not what it might, with a little exertion become.

The catalogue of their Sunday School books now numbers 139, cost, \$18 90; and the number of approved books to 300. The Children's Magazine now numbering 28 half volumes, is furnished for \$5 08, D. Dana, Jr., Agent, No. 20 John street. We have collected all the Sunday School books we could find in New York, bearing on the subject of Missions, and so soon as we can command the time to glance over them and cull those which may with propriety be admitted into our libraries, we will advise our brethren where and at what price they can be procured. It must be evident that our Sunday School libraries are deficient in books adapted to form or quicken a missionary spirit, or at least to satisfy such a spirit.

# EXTRACTS FROM THE MINUTES OF THE DOMESTIC COMMITTEE.

This being the first meeting of the Domestic Committee since intelligence was received of the decease of the Rt. Rev. Alexander V. Griswold, D. D., Senior Bishop of the Church, and as such, President of the Board of Missions.—

Resolved; That this Committee enter on their records, an expression of their high sense of the eminent personal virtues, and the apostolic official qualifications of the venerable deceased, and of the unwearied labours in the cause of Christ, to which he devoted the more than ordinary powers of his mind, and the whole of his

very long and active ministerial life, and thus, of the great value of his services to the truly Missionary influence and action of the Church.

Resolved; That we respectfully tender assurances of our cordial Christian sympathy with the venerable relict of the deceased, and the Dioceses over which he has so long and faithfully presided.

Resolved; That attested copies of these resolutions be sent to Mrs. Griswold, to the Rt. Rev. the Bishop of Massachusetts, and to the Standing Committees respectively of the Dioceses of Maine, New Hampshire, and Rhode Island.

The Rev. Dr. Dorr has been appointed preacher before the Board of Missions at Boston, June 21st—Rev. Mr. Trippier of Charleston, S. C., his substitute.

At the instance of the Mass. Board of Missions, and to carry out the plans of said Board, Benjamin Howard, Esq., their Treasurer, has been appointed Receiving Agent of the Domestic Committee at Boston, vice Frederick H. Stimpson, Esq., who retires, that the arrangement may go into effect.

Missionaries whose stations have been established for two years or more, are requested to state in their April Reports to their respective Bishops, how much has been done, (specifying the amount in each year,) by their people for their support, and how much has been paid by the Congregation for the erection of their own Church.—They are also requested to add to all future reports, information on these two points.

The semi-annual reports from the Missionaries to their respective Bishops, who have been furnished with blanks for them, became due on 1st of April. We may be pardoned in the expression of a hope that they will be filled up, and promptly transmitted. These form the basis of the annual returns from this office to the Board of Missions and Church at large, in June next.

We cannot recur too often or dwell too much upon the truth, that "intelligent, pious interest in the exact facts of our religious condition is income, the only steady increasing income."

With a view to uniformity and system, Missionaries not under the supervision of any Bishop, will please forward their reports henceforth to the President of their

respective Standing Committees, and communicate through him with this office.

The Treasurer enquires, "could we not despatch the *April quarters' salary* to the Missionaries in advance?" It has been done, we need not say, to the great satisfaction of all concerned, and to the credit of the Church which has furnished the means.

Too late to insert it in the first pages of this number, or to modify them in any way, is a request of the Rt. Rev. Bishop Chase to the Church, to suspend its judgment upon the statement made by the Bishop of Ohio as to the average debt of Kenyon College for 11 years last past, (\$20,000 and the interest accruing thereon \$15,000 = \$35,000,) until the latter prelate, now better informed, can correct the mistake into which he has, in Bishop C's opinion, been betrayed.

WISCONSIN.—The resignation of Rev. W. Allanson, of Southport, Wisconsin, is accepted to take effect in April, 1843. The Bishop approving.

MISSISSIPPI.—Rev. Mr. Merrill ceased to perform missionary duty at Salem, Miss., on Dec., 1842.

Woodville, Miss.—[See annual report for 1842,] ceased January 1st, 1832, to be a missionary station, Rev. W. C. Crane, missionary.

TENNESSEE.—The Rev. H. Staples ceased to be a missionary of the Board in July last; and Jackson is now vacant.

FLORIDA.—On recommendation of Bp. Otey, Rev. Mr. Elwell has been appointed missionary at Monticello, salary \$250, to date from the commencement of his service there.

The Rev. D. Brown, Jacksonville, President of the Standing Committee, will receive and transmit Missionary reports from this Diocese, until it places itself under Episcopal supervision.



## FOREIGN.

## CHINA.

APPEAL OF DR. BOONE—POSITION OF OUR MISSION—NECESSITY OF IMMEDIATE EFFORT—APPEAL TO CANDIDATES—TO THE YOUNGER CLERGY—MORE MISSIONARIES NEEDED AT ONCE—WHO WILL GO?

We rejoice to perceive signs of a growing interest in the Church in the spiritual condition of CHINA. The appeals of our beloved brother Boone have been too long unheeded. He has been left alone in his work, and yet not alone, for God was with him. But now that the great wall of separation is broken down—now that China is opened to the enterprises of commerce—now that the literature and arts of Europe will be embodied in living representatives in Amoy, and Ningpoo, and Shanghai, and Foo-chow-foo,\* and perhaps even in Peking;—we do not believe that the Church will longer remain indifferent to the earnest appeal of our beloved Missionary, "*when shall I welcome my coadjutors?*" The late events in China, while they must strengthen our faith in the gracious designs of an overruling Providence towards more than two hundred and fifty millions of souls, should also be regarded as a signal rebuke upon our former apathy and unbelief.

It is not without painful and humiliating feelings that we contemplate the present position of our mission to China, in comparison with what it might be, had the Church responded to the oft repeated call of our brother, for help in his work. If four years, or even two years since, we had strengthened the mission by the accession of two or more Missionaries—if together, aided by the experience of Dr. Boone, they had succeeded in mastering the chief difficulties in the acquisition of the Chinese language and obtaining faci-

lities for the direct prosecution of their work in publishing the Gospel, what a glorious prospect would now open before them and the Church? But alas! a solitary Missionary of the Cross is our only representative in that immense field so white for the harvest.\* The facilities for the prosecution of the mighty work which God in his providence has put in our way, are, to us, of little avail, for we are without men to use them. But wherefore these reflections—to what do they tend? Verily, brethren, to this—that if any thing is to be done for China by the Church in America, it must be done *now*. Much has been lost by the apathy of the past—more may be lost by the indifference of the present. Let the China Mission be well sustained, or let it be abandoned. The latter alternative we do not believe the Church will adopt. She entered on the work when, humanly speaking, there was little to encourage—she cannot abandon it, when God, by his providence hath bidden her to go on. But to be indifferent *now* is practically to *oppose* the leadings of Providence; and to leave our brother still alone is virtually to *abandon* the work. Never can there exist stronger reasons for immediate efficient action. Most heartily therefore do we rejoice to observe signs of an increasing attention in the Church to the spiritual condition of China. We are contemplating them with intense interest, and cannot doubt that, if a band of single hearted and well qualified men, devoted to the service of their Lord, should now offer for the work, they would be sustained, and an interest in this Mission, deep and abiding, pervade the whole Church. Let then this idea be prominent in the minds of candidates for orders,

\* The four ports which, besides Canton, are to be opened to British trade, are on the south-eastern and eastern coast of China; Amoy, the more southerly one being between 24° and 25° north latitude, Foo-chow-foo, about 26°, Ningpoo 30°, and Shanghai between 31° and 32°.

\* There are nineteen Protestant Missionary labourers in China—not including the wives of the Missionaries. Five are from Great Britain, one from Germany; but of these all are not exclusively engaged in the Missionary work. Thirteen are from the U. S. Besides our solitary Missionary, there

and of unmarried youthful Ministers in the Church—that it only needs that men well qualified should offer for this work, to give, with God's blessing, the requisite strength and efficiency to this important Mission; and notwithstanding the crisis in our finances through which we are now passing, we venture to predict, *that if three such men should now offer, for this Mission, the means will be provided for their support.* Where then does the responsibility rest? Let the answer be returned from our Theological Seminaries, and let a sponse also be heard from some younger Brethren, who, without the cares of a family, are not yet satisfied in foro conscientiæ, that the sphere of their duty is limited by the Domestic field. In the

name of the Saviour, and in behalf of his Church, we ask, "whom shall we send, and who will go for us?"—May we soon hear the response from hearts of faith and zeal; "*here are we, send us.*"\*

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THE LATE WAR IN CHINA—PRESENT RELATIONS OF ENGLAND WITH THAT EMPIRE—PROSPECTS OF EPISCOPAL MISSIONS.

Various are the opinions expressed in relation to the moral character of the causes which have opened the ports of China to European Commerce; and sure we are, that these cannot be contemplated by the Christian without various and conflicting emotions. Whatever the moral results of the contest now brought to a close, it will, in all probability, be

are two supported by the Presbyterian Board—three by the Baptist Board—one by the Morrison Education Society—one by private means, and five by the A. B. C. F. M.

Papal Missionaries, it is said, have for a long time gained admission into the Empire, by going, several of them together, arrayed in garments like the Chinese, mingling with the people, and entering the interior. Six priests arrived in one month at Hong-kong. The following extract, shewing what others are doing, may perhaps rebuke our past apathy. A Missionary of the A. B. C. F. M. thus writes from Hong-Kong. "We think we may and ought to commence foundations here, broad and deep for the whole system of Missionary operations."

"This the papal missionaries have done, notwithstanding the numerous establishments they have all over the empire. Here they see they will have security and protection, and here their principal missions will have their head quarters. Within a stone's throw of where I now write, they have erected a large three-storied house, and a large church adjoining it is nearly completed. On these two alone, they will expend about twenty thousand dollars. They shame us.

"As you already know, I came here early in July. Mr Williams and myself are preparing a house, which we hope, with Mr. Ball and his family, to occupy before the end of the year. Mr. Ball has sent for their blocks, type, etc., from Singapore. Ours, from Macao, will also come to this place. Here then, by the blessing of God, will we endeavour to work—preach Christ to the thousands of Chinese, teach the young, prepare and manufacture books, and send them forth far and wide to the destitute. And, oh for a thousand, nay ten thousand hands, and millions of money to spread the work! The harvest truly is great, but the labourers how few!"

\* The urgent reasons for immediate action in reaping the benefit of the late Providential events, have led the London Missionary Society to take effective measures to this end. This Society has long regarded China with peculiar interest, and for a period of nearly forty years the successive directors of that Institution have steadily prosecuted preparatory measures for her intellectual and moral improvement. The Scriptures have been translated and printed, and tracts published and circulated. Being excluded from China proper, Java, Penang, Malacca, Singapore, and Macao, to these settlements multitudes of Chinese have constantly resorted for purposes of commerce, and with them the Missionaries have enjoyed unrestricted intercourse.

But the time has come, when the friends of christian Missions can no longer be satisfied to carry on the war with Chinese ignorance and idolatry at these distant out-posts. The voice of God to his Church is as distinctly uttered by his providence, as though we heard it from the holy oracle, "Behold I have set before thee an open door, and no man can shut it. Go forward!"

The directors of the London Missionary Society remark that they are sensible, that a weighty responsibility is imposed on them to meet, as God may give ability, this solemn call with promptitude and vigour. They are thankful that the number of their faithful Missionaries, who have acquired the difficult language of China, is greater at the present moment, than at any former period. They are also happily enjoying the vigour of health; while two of their number, by their medical science, blended with christian benevolence, have already conciliated the regard and won the confidence of many of the Chinese to whom they have had access. And anticipating the happy termination of the recent con-



characterized by posterity, with the opprobrious designation of "the Opium War." There are certainly many circumstances connected with it which dim the lustre of the British name, or which, to say the least, take much from the moral influence of England as a mighty Christian nation, whose aim is the moral reformation of the world. But there are redeeming features, even in the progress and termination of the "Opium War." We speak not now of the grounds of justification confidently assumed in view of the code of national law as recognized by civilized nations;—to us, the question is important chiefly in its moral aspect; and in this view we could join in the language of a respected contemporary of the Church of England, uttered previous to the closing of the contest, and say, "it was

afflicting and humiliating to see her Majesty's arms turned against a timid and unaggressive people, whose only offence, till provoked to some excesses, was, that they confiscated and destroyed the contraband poison which was smuggled into their ports. England had far more to loose morally and politically both before God and man, by persevering in the war, than by embracing the first favourable moment for its termination."

But England was victorious—her "fire ships" moved triumphantly on the waters of the Yan-tse-keang—the British fleet was heralded by victory—Nankin fell—Pekin was itself in danger—and China lay humbled at England's feet. And now followed events, which through all time, will be felt in China to the praise and glory of England. In the estimation of the Chi-

naise, the Missionaries have urged on the directors the duty of advancing to China, and are now anxiously awaiting the arrival of every post for the requisite instructions.

"Impelled by such considerations, the directors of the society assembled on the 8th of January, for the prayerful and mature consideration of the claims of China, and the result of their solemn deliberations is expressed in the following resolutions, unanimously adopted on that occasion:—

1. "That with feelings of ardent thankfulness to the God of all grace, the directors of the London Missionary Society review the measures commenced by their honoured fathers, nearly forty years since, and prosecuted with undeviating constancy by their successors in office, for the introduction of the blessings of Christianity into the empire of China; with recollections of hallowed pleasure, they record the names and labours of Drs. Morrison and Milne, and their faithful coadjutors, who, amidst gigantic difficulties and discouragements, persevered to the end of their course in their work of faith and labour of love for the salvation of China; with devout satisfaction, they contemplate the accomplishment of that mighty enterprise, devised and principally accomplished by the disinterested and indefatigable Morrison—the translation of the Holy Scriptures into the language of the many millions of that idolatrous empire; nor can they fail justly to appreciate that invaluable production of his persevering literary toil, the Chinese dictionary, by which the future acquisition of that difficult language has been so greatly facilitated; and finally, with peculiar pleasure the directors reflect, that in the latter years of the society's operations, (guided and stimulated by the example of their predecessors) the gratifying duty has been assigned to themselves, of

sending forth a goodly band of faithful Missionaries, who, by laborious and persevering application, are now qualified to make known to the Chinese, in their own tongue, the wonderful works of God.

2. "That reviewing these protracted preparatory labours, sustained by humble hope and persevering prayer, the directors cannot but invite the Church of Christ throughout the world, and the friends of the London Missionary Society in particular, to unite in grateful adoration to the God of Missions, for the termination of war with China, and for the greatly enlarged facilities, secured by the treaty of peace, for the introduction of the multiplied advantages and spiritual blessings of Christianity into vast and populous regions, sealed for past ages against the servants of the only true God, and for the bright prospects presented to our confidence, of the ultimate conversion of China to the faith of Christ.

3. "That, impelled by a sense of the additional obligations thus imposed by the providence of God, the directors solemnly pledge themselves to employ all practicable means for increasing the strength and efficiency of their Chinese missions, and for adding to the number of the labourers already in the field; fully assured that such enlarged efforts will be sanctioned by the unanimous concurrence of the society's friends, and generously sustained by their zeal, liberality, and prayers.

"In accordance with the sentiments thus deliberately expressed, the directors have already adopted measures for the removal of the Anglo-Chinese college from Malacca (distant about fifteen hundred miles from China) to the island of Hong Kong. To that station the printing-press and various missionary apparatus will be transferred; while a part of our missionary brethren will be located on the island, and the remainder will proceed to

nese, she will be considered as having achieved a moral conquest over the natural lust of power and acquisition, which will give her a moral influence that will be felt throughout the vast empire. In the midst of her onward course, and flushed with victory, Eeuland paused; and true to her profession that she sought neither revenge nor the subjugation of the Empire, but what she called justice, and the recognition of her rights, she treated her fallen adversary as her equal. "The Chinese have seen that England can be humane in the hour of victory, and moderate as resolute. They have seen with what care a negotiation is carried on, and that a christian nation maintains with undeviating integrity, the treaties which she forms." Whether right or wrong in the principles of the controversy, England has been true to her profession.

Grasping, overreaching, treacherous and overbearing as are the Chinese—ever ready to take advantage, and when opportunity offers, to triumph over an adversary, they must view this conduct of England with astonishment, not unmixed with admiration. No longer vainly supposing the forbearance of the "barbarians" to be the result either of weakness or timidity—assured of the fearful reality of the superior science and physical

strength of the nation they had been taught to despise—compelled with all their self conceit and stubborn pride, to sue as the vanquished to the conqueror, and yet regaining freedom by the very act of submission—the *people* cannot fail to respect and admire, even while they are humbled and chastised. And though much has been said of the secret hostility to England which it is thought will abide in the hearts of the Chinese, we predict that the moral influence of the former will be deeper and more pervading than that of any other nation. The *reaction* of feeling we believe to have commenced already, in what must appear to the Chinese, the unparalleled magnanimity of England, in the hour of conscious strength and victory. The Emperor's edicts can no longer deceive—bombast and wordy epithets have lost their charm—and the people must feel that, their country is spared only because their adversary is too noble and honorable and just, to reap the greatest advantage of the victory.

If then we are right in our philosophy, there will be a *reaction* of feeling in favor of England, which will continue to be more strongly developed as familiar intercourse on terms of perfect equality, shall make the two nations better acquainted.\*

such of the Chinese cities opened for commerce by the treaty of peace, as may appear most eligible.

"The directors, however, are not only anxious that the brethren already in the field should be employed with the greatest measure of efficiency, but, deeply sensible of the inadequacy of their present resources to meet the opening prospects, they have determined to *adopt the best measures for sending forth, during the ensuing two years, ten or twelve additional Missionaries for China*, with a view of entering upon stations which the present limited number must leave unsupplied.

"In adopting these practical measures, which still fall far short of the urgency of the occasion, the directors cast themselves with confidence on the generous support of the society's faithful friends. The expenditure of the institution has for several years exceeded its receipts, and the outlay required in strengthening and extending the Chinese missions will involve a very considerable increase.

Yet the directors cannot apprehend from their constituents the charge of imprudence or presumption, although they may somewhat transgress the precise rules of arithmetical calculation; on the contrary, had they remained inactive, or had they done less for an object of such magnitude, they would have dreaded the charge of coldness and apathy at a moment when ardour and exertion were loudly demanded."

\* A London correspondent of the N. Y. Journal of Commerce remarks, under date of Feb 3: "The private letters by the overland India mail have now been delivered; they all agree in stating that appearances are very favourable to the good faith of the Emperor, and there seems to be a very creditable determination on the part of the Mandarins to carry out the treaty to the very letter. 'The rebuilding of the destroyed batteries, cannot be taken as an instance of improper proceeding on the part of the Chinese. I am glad to perceive that my statement to you was correct, namely, that the whole advantages of



As an inevitable result, England will be regarded by the Chinese, as morally and intellectually superior to themselves; and as they are naturally an *imitative* people, the adoption of the arts and the prosecution of the sciences of England, will be accompanied by an increasing readiness to receive her religion and its institutions. English Bishops and English Presbyters will command attention—will be heard with respect—will carry, wheresoever they go, an important influence continually accumulating; and if, as we trust, they should prove to be men of faith and prayer, and of entire consecration to their work—the power of God and the wisdom of God through the Gospel, will be witnessed in the ingathering of thousands into the Church “built on the foundation of apostles and prophets, Jesus Christ Himself being the chief cornerstone.” The scenes of Trichinopoly in 1826, and of Kishnagur and its neighborhood in India, in 1838-9, when whole villages welcomed christian instructors—when from Hooghly to the Jellingha, through the whole extent, one feeling of religious inquiry pervaded the mass—when the awakened were numbered by thousands, and converts by hundreds—when “there seemed no assignable limits to the flowing tide, the current deepening and widening daily”—when the godly Bishop of Calcutta, astonished and overwhelmed as he declared, with the goodness and grace of God in Christ Jesus, bore testimony; “one day spent as yesterday was in the village of joy, (Anunda Bas) is worth, as my honored predecessor, Bishop Heber, said at Trichinopoly in 1826—years of ordinary life: these scenes may be again witnessed at Hongkong and Canton, and Amoy, and Shanghai, and on the banks of the Yan-tse-Keang. The triumphs of the cross shall be brighter

gems in Britain's crown, than the triumph of her arms. Nor, God helping, shall she be alone in her glory. American Bishops and American Presbyters, of the same common descent—of the same household of faith, and moved by the same impulse with their brethren, shall go forth with them, side by side, all one in action as in spirit, and in the hope of their calling;—being *there* no longer English, no longer American—but the *Bishops and Presbyters of the Church of Christ in China*. Who shall limit the work or the glory which the daughter in America, may thus share with her mother in England?

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#### MISSIONARY LIBRARY.

*The life of DR. MORRISON, Missionary to China.*

[Continued from the January Number, page 15.]

There remains but one more particular to which attention can now be given; and that is the *zeal* of this indefatigable missionary. The effects of this important endowment, we have already described—but its peculiar nature it may be well to consider. Dr. Morrison, as soon as he had in a measure mastered the Chinese language, was employed by the English East India Company in the work of translation. This was in fact a secular office: and his acceptance of it appears to have been condemned by some who took different views of duty from himself. But no man can be a proper judge of the expediency of the measure, but one who is placed in similar circumstances. A man with less industry, less faith, less independence, and less *stoicism*, might undoubtedly have made shipwreck of his Missionary character by accepting such an appointment. It is hard to serve the world and the Church, and nearly impossible for any length of time. It is true that, by enlarging the circle of his acquaintance and occupations, a foreign Missionary may have a wider field of usefulness, and if faithful,

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the new order of things are to be alike reaped by Americans and English. Hong-Kong, it is expected, will be made a free port, like Singapore. An American is in command of a sloop of war, which has been constructed for the Emperor, on European models.”

may reap a more abundant harvest. But it is a fearful exposure of himself.

The history of Francis Xavier, of Christian F. Swartz, and of Dr. Morrison, may be injurious to missionaries if they should imitate these great men in "becoming all things to all men"—in becoming umpires in political disputes between pagan princes—or in surrendering much of their time and independence to mercenary and soulless commercial corporations. Sooner or later most men would infallibly be secularized if not ruined.

"If a man *abide not in me*, he is cast forth as a branch and is withered, and men gather them, and cast them into the fire, and they are burned." *John* xv. 6. "Ye are the salt of the earth, but if the salt have lost its *savour*, it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." *Matthew* v. 13. A Missionary ought to have sounded the depth of his own character, and have studied it well, as if it were another man's, and ought to be sure that his natural infirmities are not to be exposed to temptation, but on the contrary, constantly to be thwarted, before he should consent to take one step outside the sacred circle of ministerial, nay, of purely missionary duty. Dr. Morrison's zeal was a fire which could burn without offence, at the council table of a semi-commercial and political commission. It never burned so warmly as to require a temple specially erected for its occupation and protection, and yet it was like that warmth which is found in the current of life. The pulse of his zeal was always at a healthy beat, and in fact only converted the man and the scholar into the Christian and the Missionary. It was produced by the attrition of principles which in fact became more powerful and perfect by their very

action. There was nothing of the priest, or the confessor, or the confidant about him. He mingled in society as other men, and would only have been remarked for gravity of deportment, and for an appearance of sense and solidity. This exterior, this fortress, this heavy and dense medium, through which the inner man was compelled to act, was undoubtedly moulded for wise purposes by that great and perfect Architect, "in whose book are all our members written." *Psalm* cxxxix. It was a defence as well as an impediment. Within, there appears to have been a warm heart, a genial social principle, and a susceptible soul. From epistolary correspondence with friends, he professes to have derived the richest and sweetest social pleasures. And this is the certain consequence when the social principle is largely developed, refined, and elevated. If we compare the zeal of Dr. Morrison with that either of Francis Xavier or Swartz, we shall perceive at once that it was, compared with theirs, a smothered fire; but it was one which burned with a gentle, safe, and enduring flame, warming the whole house, and contributing at the same time to its strength and durability. He died indeed at a premature age, but this was the natural effect of elements without, not of the intensity of the fire within. The effects of the climate were experienced at an early period of his residence in China, and at the age of fifty-two, and after twenty-seven years residence, overpowered, a naturally herculean constitution. He died at Canton, August 1st, 1834.

In reflecting upon such a life of Missionary labour as this, many items of instruction seem to present themselves to the mind. The importance of prayer for the success of missions is obvious. The idea that inferior men are fit for foreign Mission-



aries has long been abandoned: and the highest qualifications are now desired, if not demanded, nor should these be expected to succeed without much and earnest prayer.

The Spaniards have a proverb—"If a man would learn to pray, let him go to sea."

That pious Missionaries will pray for themselves, may be taken for granted, but that Christian friends at home will pray for them, is not to be so easily admitted. Intercessory prayer, it is to be feared, is greatly neglected, even when domestic objects are awakening our solicitude. But when the subjects of prayer are removed to a distance of 20,000 miles, as this Missionary was, from the friends who sent him, it may well be expected that their claims will be overlooked.

Still, they have claims upon every member of the Church who professes to possess the spirit of prayer—claims which they urge with the greatest earnestness, even with tears. "Brethren, pray for us," is almost always the last words of the departing Missionary. Our blessed Saviour performed this duty. "Simon, Simon," said our Lord, "Satan desires to have thee, that he may sift thee as wheat, but I have prayed for thee that thy faith fail not." And was Simon Peter the last Missionary whom Satan desired to have, that he might sift as wheat? What right have we to expect this? No! Satan desires to sift every Missionary and every minister as wheat; and every true and enlightened member of the Church will pray daily and earnestly "for all bishops and other ministers, that they may both in their life and doctrine set forth God's true and lively word, and rightly and duly administer His holy Sacraments." Nor will intercession end here; Missionaries will be remembered in public prayers, often and with affection.

There will be united prayers offered in their behalf, such as were offered for the Apostle Peter when he was in prison, and which caused his release.

Alas! how small the confidence of Christians in the prayer of faith. Let our closets and our domestic and social altars take pattern from the Common Prayer of the Church, and never omit supplication for all saints, and especially for the saints who are, if not in prison, yet in peril. Blessed be God, there are some watchmen whom God has set upon the walls of his spiritual Jerusalem, who give him no rest day nor night, but who remember those in bonds, as bound with them. True, fervent, and affectionate prayers are regularly offered up for the illumination and success of all Christ's ambassadors.

But in order that this duty may be performed, Christian people must accustom themselves to *the perusal of the lives and labours* of the Missionaries of the Cross. Many of these have been written, and more may be expected. It was recommended by Legh Richmond, that beside the Bible on the table, should always be kept some uninspired book of devotion, and that after a portion of the former had been read, the latter should be taken up. To this suggestion another may be added: let that book be the life of some eminent Christian minister or Missionary. Much time will not be spent on this second book in the morning, and the best way to entice the mind to lengthen out its scanty allotment for devotional reading, is by placing on the table a life, a biography. Incidents draw us on, and we imperceptibly read more and more. Such a volume is one great parable, and parables are no modern invention.

It is surprising how many books may thus be read in a few years, at almost no expense of time. Nor can

these volumes be perused without great benefit.

"The wise new prudence from the wise acquire,  
And one great soul can fan another's fire."

This is from Homer, a heathen poet, and referred alone to a martial spirit.

But who can rise from the gradual and considerate perusal of such lives as those of Henry Martyn, and Dr. Buchanan, and Mr. Thomason, and of Swartz, and Francis Xavier, and of Mrs. Newell, and Mrs. Judson, and a host of others now before the public, without experiencing expansion and elevation of heart and soul, and without catching a sacred flame of love to Christ which shall animate the Christian in every duty?

It is impossible to know, and care, and feel as much as we ought for the Missionaries of the Cross without putting ourselves in possession of all the facts in the case. We must read not only the lives of the departed, but the journals and diaries of living Missionaries. News from missions must be as seriously sought after by Christians, as news of markets and of political events are sought for by men of the world.

And that minister who would insure the co-operation of his people, in the great work of converting the world, must make them acquainted with the history, the progress, and the success or failure of missions.

But there is active duty as well as passive impression, to result from an acquaintance with Missionaries. We are taught that "pure and undefiled religion is this; to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world." There are many ways of visiting the afflicted. We may visit them by a *letter*, and afford them effectual relief. And there are some who are nearly as destitute and as desolate as the widow, who shed as many tears

in their solitude, who sigh over lost and never to be repeated joys, and who look upon the world around them, with very much the same eyes as those with which the widow looks over the unsympathizing multitudes of a cold world.

We can not visit our Missionaries in person, but we can visit them most effectually by letter. On this subject much might be said. All foreign Missionaries complain of the neglect of their correspondents. All express the greatest delight on the reception of a letter. They hunger and thirst for *letters*—they mourn and sigh for *letters*—they look and long for *letters*—they beg and implore their friends for *letters*—they complain of the shortness of *letters*, and they bless the few who write them constantly; and in glowing language which no man understands, but one who knows by experience what "news from a far country" means, when that country is *home*.

"I have read over your letter again and again"—"twenty times"—"it is nearly worn out"—"thank such and such a one for his letters." If any of the readers of this article should examine Dr. Morrison's life, Vol. I., at pages 214, 215, 236, 433, and H. Martyn's Letters, they will find these remarks justified.

"Permit me to say, that I am considerably disappointed in not receiving from any person in England, from any of the brethren or fathers, letters by the fleet, which sailed three months after I left my native land. I know how much all the ministers are engaged, and also mercantile brethren, but it is by no means an object of no importance to write frequently and largely to Missionaries amongst the heathen. I do not mean absolutely official letters, but letters tending to quicken and encourage, to caution and instruct Missionaries."

Again, "I yesterday received your



very welcome letter. It is but the second that I have received after having written at least *two hundred*."

"Gentlemen would gratify and edify Missionaries much, by making a present now and then of a recent publication to a Missionary station. Any pamphlet that interests you at home, would afford a pleasing variety to relieve the sameness of the Missionaries' pursuits."

"When the Missionary receives a new book, he is informed and pleased; and moreover feels grateful for the attention of some known or unknown Christian friend. If my ideas meet with your approbation I should be glad if you would make them known."

In Henry Martyn's "Journals and Letters," (not Life) we have these expressions of a desire to receive letters, page 733. "It is now six months since I left India, (he was in Persia,) and in all that time I have not heard from thence. The dear friends there, happy in each other's society, do not ever call to mind my forlorn condition. Here I am still, beset with cavilling infidels, and half disposed to give up my book of translation, and come away."

Again, "I read your old letters incessantly, and try to find out something new, as I generally do; but I begin to look with pain at the distant date of the last. I can not tell what to think: but I cast all my care upon Him who already hath done wonders for me."

Again: "Dearest Brother,—I can hardly conceive, or at least am not willing to believe, that you would forget me six successive months.

"Your letters of — have just reached me. After being a whole year without any tidings of you, you may conceive how much they have tended to revive my spirits. Indeed I know not how to be sufficiently

thankful to our God and Father, for giving me a brother, &c."

"I cannot find your letter among my baggage, but from the frequent attentive perusals I gave it during my intervals of ease, I do not imagine that any of it has escaped my memory."

Again, from one of our own domestic Missionary stations—"That letter arrived at a time when of all others it was most welcome—I was on a sick bed. It served as a cordial, and I doubt not would have acted as a panacea, had I not read and re-read it until my head ached. Is it not indeed a delightful privilege to receive the assurances of affection from such friends?"

No man who has travelled much needs any confirmation of this; and no Christian who, like St. Paul at Ephesus or at Athens, has been compelled to remain long in a pagan land, will doubt but that a kind, affectionate Christian letter, written in the *narrative* style, containing facts, as well as sentiments, will be the greatest refreshment which distant friends can afford.

Let the members of the Committees take each a station, and resolve to write monthly to such a distant labourer, and the harps of our Missionaries will be no longer hung upon the willows.

Let ministers especially bear this in mind. After every monthly Missionary meeting, let the Clergy resolve to address a letter of encouragement to some one of our Missionaries. Let those letters be sent by private hand\* to the office of the Missionary Committees in New York, and they will in time be like cold water to a thirsty soul. C.

\* A letter for one of our Missionaries has just been received through the Post office, sent from one of our principal cities, where *private* opportunities are constantly occurring, the postage for which is fifty cents. The double postage is in

QUINQUAGESIMA SUNDAY—FINANCES OF  
THE FOREIGN COMMITTEE—DEBT—PROS-  
PECTS—APPEAL.

A reference to the "Acknowledgments" for the current month, will shew abundantly, that the Church is determined that the cause of FOREIGN MISSIONS shall be sustained. We thank God and take courage. But we cannot yet say, as our Brother Secretary has said, in behalf of the Domestic Committee, that "the debt is vanquished," while they are able also to meet the current expenses for the ensuing quarter. Not that the Foreign Committee have failed to receive a good proportion of the offerings of Quinquagesima Sunday—but the debt of the Committee was large—more than *ten thousand dollars*. It had been accumulating several years and now, if appropriations for current expenses are not sent in as large proportions as if the special effort for Quinquagesima Sunday had not been made, *we shall be obliged to borrow again for current expenses*. We wish this fact distinctly understood in the Church. If the Foreign Committee continue to receive sufficient for the current expenses of the ensuing quarter, we shall be able at the annual meeting of the Board in June to balance our accounts, and to say, in confidence and faith and hope, "the Church will sustain us, and we will go forward in our work." But it is to be feared that, unless pastors are watchful, a reaction may follow the late energetic effort. The current of benevolence flowing out towards the Missionary treasury from the fountain of charity opened in the Church on Quinquagesima Sunday, seems so broad and deep, that there is danger that the streams and little rivulets which should continually supply the waste of waters, will be neglected and suffered to dry up, or be diverted from their course. Now these small streams should be watched with more than usual care at this time: let them flow on—let every im-

pediment be removed—let them pay their tribute to the broad current; the pennies of the poor scholar, the larger Sunday School offerings of the children of wealthy parents, the mite of the widow, and in proportion to *his* means what may be called the mite of the rich man—let them all flow out in the same channel—so that, swelling higher and higher along its banks, we may say of the river of our charities, when Brethren and Rt. Rev. Fathers shall take their yearly view of its progress, that its current was never broader and deeper, and never wafted a richer freight to foreign and Heathen shores.

Let our clerical brethren cease not their efforts and their prayers. Let the Churches that have contributed liberally pause not in their work of love: let those also who have responded but feebly to the late appeal of the Board, shew that, what they have done is but an earnest of what they will do: and let those who have made no response to this appeal, neglect no longer the duty and the privilege of sharing in a work which our blessed Redeemer entrusted to his Apostles, and through them, to the Church, which, through Apostolic succession, shall be continued to the end of the world. About to ascend into Heaven in their presence, his last words were, "Go ye into *all the world*, and preach the GOSPEL to *every creature*. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.\*" Or, as the same affecting interview is described by St. Matthew in other words and with other particulars; "all power," the Saviour said, "is given unto me both in Heaven and on earth. Go ye therefore and teach *all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: AND LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD."

consequence of the letter being enclosed in an envelope, which is unnecessary. Letters for any of our foreign stations, directed to the care of the Foreign Secretary, 281 Broadway, will reach their destination. We desire, in the spirit of the article above, to encourage correspondence with our Missionaries, but we would have our friends en-

deavour, when possible, to save unnecessary expense to the Missionary treasury. Fifty cents seems a small sum, but hundreds of dollars are received for the cause, as the aggregate of many fifty cents—some of these the mites of poor widows.

\* Mark xvi, 15—16. Mat. xxviii, 18—20.



EXTRACT FROM THE MINUTES OF THE  
FOREIGN COMMITTEE OF THE BOARD  
OF MISSIONS.

*Tuesday Evening, February 28th, 1843.*

*Whereas*, since the last meeting of this Committee, the Rt. Rev. Alexander Viets Griswold, D. D., Senior Bishop of our Church, and as such, the President of the Board of Missions, has departed this life—therefore,

*Resolved*: That this Committee place on their minutes, a record of their deep and affectionate sense of the apostolic character, missionary zeal, and personal and pastoral qualifications and virtues of the deceased prelate, and of the loss which his death has occasioned to our Church generally, and especially to the missionary department of its operations.

*Resolved*: That this Committee respect-

fully tender to the relict of the venerable deceased, the expression of their Christian sympathy in her affliction, and assurance of their humble prayer for the Divine support and consolation in her behalf.

*Resolved*: That assurance of our sympathy and prayers be also tendered to the several Dioceses of which Bishop Griswold had been for so many years the faithful and devoted overseer.

*Resolved*: That attested copies of these Resolutions be sent to Mrs. Griswold, to the Rt. Rev. the Bishops of Massachusetts, and to the Standing Committees of the Dioceses of Maine, New Hampshire, and Rhode Island.

JAMES W. COOKE,  
*Sec. and Gen. Agt. of  
Foreign Committee.*

FOREIGN COMMITTEE.—The REV. J. S. STONE, D. D. has resigned his seat in the Foreign Committee.

The REV. S. H. TURNER, D. D. Professor of Biblical learning and the interpretation of Scripture, in the Gen. Theological Seminary, has been unanimously elected to fill the vacancy occasioned by the resignation of the Rev. Dr. Stone.

CONSTANTINOPLE.—Letters have just been received from the Rev. Mr. Southgate, under date of January 16. He is laboriously occupied in the prosecution of his Mission, and is anxiously looking for help in his work. It would be doing great injustice to our indefatigable Missionary, to judge of his labours simply by his published correspondence, or by the statements made respecting them in the Spirit of Missions. Such is the delicate nature of the subjects involved in the correspondence of Mr. Southgate with the Committee—so easily might the interesting facts stated be perverted, or used for bad purposes by enemies to the cause in the field of his labors—that prudence, and a just regard for the best interests of the Mission, prevent their publication. It is due however to Mr. Southgate, to state, that from none of our Missionaries do we receive more full and frequent communications.

THE SYRIAN MISSION.—The residence of the Rev. Mr. Southgate at Constantinople for some time past, has been deemed important, in preparing the way for efficient effort in the spiritual enlightenment of the Syrian Church. Having now been instructed by the Committee to remove as soon as practicable either to Mardin or Mossoul, for the purpose of laboring personally in the midst of that Church, it is very desirable that he should have, at least two fellow laborers, without delay. Two gentlemen having offered for this work, it remains only that funds be provided for their support. It should be understood by the friends of this Mission that, in view of the state of our finances, (the contributions of Quinquagesima Sunday, liberal as they are, not being sufficient to pay the debt of the Foreign Committee and at the same time to meet our current expenses to the 15th of June,) we do not feel justified in sending out these gentlemen, without an increase of funds adequate to their support.

JERUSALEM.—The Mission at Jerusalem, while encountering some difficulties, meets with many tokens of real encouragement. Under date of October 31st, Bishop Alexander remarks:—

“While the building of the Church is

progressing on Mount Zion, we have in our temporary chapel of St. James, regularly conducted our worship in its complete form. The prayers of our incomparable Liturgy have been read daily, at 7 o'clock, A. M. in the Hebrew language. The congregation of Hebrew believers, though necessarily small, is yet of a very encouraging nature. The number is often greater than was the number of the Hebrew Christians who first assembled in Jerusalem. In the evening the service is daily read in English. On the Lord's day we have full service in English in the morning, and in the afternoon in German. In the evening we have English service at my house, and I must say these have often proved occasions of blessing to those who have attended. During this my first year, we have had every ordinance of our Church performed in our chapel. A Jewish family, and some infants of converts, have been added to the Church by baptism. On Sunday the 9th of October, I held my first confirmation, which was deeply affecting and interesting. During the week following, we had the solemnization of matrimony between two converts from Judaism. On Sunday last, I had the privilege of ordaining the first Israelite, together with an English gentleman, who is to act as Chaplain on board one of her majesty's frigates stationed at Beyrout."

The Rev. Mr. Nicolayson, Chaplain of the Bishop, thus speaks of the ordination:

"The Bishop preached a very instructive and impressive sermon from 2 Timothy iv. 1, 2, on the duties of the ministry; dwelling particularly on the duty of preaching *Christ himself*, the living and life-giving word, as the sole foundation of salvation; and the *written* word of divine inspiration, as the sole standard of faith and practice. He enforced both of them with peculiar solemnity upon both candidates, not without distinct warning against the present tendency to overrate the Sacraments and other means, and then proceeded to the sacred service itself. It is deeply interesting to observe, that, by that day's solemnities, the nucleus of a Hebrew Christian Church in this city is now complete in all its offices as well as functions. There is now here, a Bishop, a priest (Mr. Ewald,) and a deacon also, all "Hebrews of the Hebrews;" a fact in the history of Jerusalem, which has not been realized, since its final destruction by Adrian in the second century."

Bishop Alexander has confirmed nine, among whom was his own daughter. Mr. Nicolayson remarks: "Such was the

depth of feeling with which he performed this truly affecting service that, when he began to lay his hand on each candidate, and came to his own daughter, he was so completely overcome that at first, he could not proceed at all, and only gradually recovered firmness enough to go on. The candidates were all "Hebrews of the Hebrews."

By the late arrival of the "Columbia," we have received information that Izza, the Pacha of Jerusalem, had sent a message to Mr. Nicolayson, desiring the work on the church building at Jerusalem, to be suspended, as there was no authority to erect such a building. Bishop Alexander proceeded to Beyrout, and laid the case before the British and Prussian consuls; and they referred the latter to the ambassadors of their nations at Constantinople. Assad Pasha, at Beyrout, denied all knowledge of the matter.

NOTICE TO CONTRIBUTORS.—Remittances are sometimes made payable to the order of the Secretaries, who are frequently absent on duty; which causes the funds to remain idle, and exposed to risk. They should be sent always (except for the Spirit of Missions) to the Treasurers, whose address will always be found on the cover of the *Spirit of Missions*.

TREASURER OF THE FOREIGN COMMITTEE.—F. S. Winston, Esq., 31 Nassau-street, is the acting Treasurer of the Foreign Committee. Communications for the Treasurer of the Foreign Committee should therefore be addressed to him.

SPIRIT OF MISSIONS.—Surprise has been expressed that the Spirit of Missions has not been received by certain individuals. The reason may be found in that rule of the Committee which directs, *that all of those who have not paid for the last two years shall be struck from the subscription list*. The terms are now One Dollar, payable in advance. Delinquent subscribers are again reminded, that their debt to us of \$2628, would, if paid, very much diminish the demand upon our Missionary funds—and that postmasters are allowed to remit subscriptions to periodicals free of postage. We received a one dollar note by mail recently, the postage on which, was twenty-five cents, and the discount seven cents.

CHRISTMAS OFFERINGS.—A statement of these offerings is in type, but is crowded out by the unusual space occupied by our "Acknowledgments." We hope to present it to our readers next month. The whole amount contributed, is upwards of \$1500.



## DOMESTIC MISSIONS.

Contributions received by the Treasurer of  
the Domestic Committee, from February  
15th to March 15th, 1843.

## New Hampshire.

Concord. St. Paul's ch. for Man-	chester	20 50	
Portsmouth. St. John's ch. ½		20 50	60 00

## Vermont.

Brandon. St. Thomas ch.	5 00	
Burlington. St. Paul's ch.	86 25	
Middlebury. St. Stephens ch.	20 00	
West Enosburgh. Christ ch.	5 00	118 25

## Massachusetts.

Amesbury. St. James ch.	4 00	
Andover. Christ ch. ½	11 09	
Boston. Trinity ch.	276 50	
" St. Paul's ch.	500 00	
" St. Matthews ch. ½	12 00	
" Grace ch.	61 95	
do a family for Bp. Chase	50 00	
do A friend do	10 00	
School for moral discipline	10 00	
Bridgewater. Trinity ch. ½	3 08	
Cambridge. Christ ch. ½	8 85	
Cambridgeport. St. Peters ch. ½	11 05	
Charlestown. St. Johns ch. ½	30 00	
Chelsea. Mount Zion ch. ½	10 00	
Dedham. St. Paul's ch. ½	13 00	
Greenfield. St. James ch.	10 00	
do do Special	2 00	
Hanover. St. Andrews ch. ½	8 00	
New Bedford. Grace ch. ½	10 00	
Newburyport. St. Paul's ch. Bp.		
Chase 2: Special \$9.	11 00	
Pittsfield. St. Stephens ch.	50 00	
Quincy. Christ ch. ½	5 39	
Roxbury. St. James ch. native In-		
dians \$4. Illinois \$21 45.		
Special \$35 50.	55 95	
Salem. St. Peters ch. ½	15 00	
do do Miss. Asso.	25 00	
Stockbridge. St. Paul's ½	4 00	
Taunton. St. Thomas Bp. Chase		
10 00: Special, 9 53	19 53	
Vandusenville. Trinity, ½	3 00	1230 39

## Rhode Island.

East Greenwich. St. Lukes ½	4 50	
Newport. Trinity, ½	73 26	
" Zion, ½	16 16	
do S.S. Christmas off.	3 50	
Providence. Grace ch. ½	40 00	
St. Stephens ch.	10 00	
Trinity ch. ½	152 28	
do Philanthropic Soc.	60 00	
do (Akron, Ohio)	50 00	
do Domestic Mis.	10 00	
Warren. St. Marks ch.	18 67	
Westerly. Christ ch.	25 00	
Wickford. St. Paul's ch. ½	10 00	
Woonsocket. St. James ch. ½	10 00	
do two friends for		
Bp. Chase	5 85	499 22

## Connecticut.

Bethlehem. Christ ch.	10 00	
Bristol. Trinity ch.	10 00	
Bridgeport. St. Johns ch. ½	40 00	
do do S. Sch.	7 50	
Cheshire. St. Peters ch. ½	6 00	
Essex. St. Johns ch. ½	9 00	
East Haven. Christ ch.	17 00	
Fairfield. Trinity ch.	5 00	
Guildford. Christ ch.	18 00	
Greenwich. Christ ch. ½	186 00	
Hartford. Christ ch.	75 00	
St. Johns ch. ½	60 28	
Middletown. Christ ch.	12 50	
Middlehaddam. Christ ch. ½	2 00	
New Haven. St. James ch.	23 08	
New London. St. James ch. ½	35 50	
Newtown. Trinity ch. ½	16 22	
Norwalk. St. Paul's ch. ½		

New Canaan. St. Marks ch. ½	5 53	
Portland. Trinity ch. ½	18 00	
Reading. Christ ch. ½	5 85	
Roxbury. Christ ch. ½	2 25	
Ridgefield. St. Stephens ch. ½	7 50	
Salisbury. St. Johns ch. ½	2 50	
Stratford. Christ ch. ½	12 50	
Stamford. St. Johns ch.	50 0	
Washington. St. Johns ch. ½	1 25	
Wilton. St. Matthew ch. ½	6 00	
Weston. Christ ch. ½	2 00	
Westport. Christ ch. ½	11 25	616 71

## New York.

Albany. St. Peters ch.	100 00	
Astoria. St. Georges ch.	6 00	
Bedford. St. Matthews ch. ½	3 39	
Butternuts. Zion ch.	15 00	
Bloomingsdale. St. Michaels ch. ½	5 00	
Brooklyn. Emanuels ch. ½	39 40	
Christ ch. ½	38 48	
" St. Lukes ch.	30 00	
" Calvary ch.	21 25	
Duanesburgh. Christ ch.	20 00	
Fort Hamilton. St. Johns ch. for		
Kemper College	15 00	
Goshen. St. James ch.	14 00	
Hudson. Christ ch.	25 00	
Islip. St. Johns ch.	10 00	
Jamaica. Grace ch. ½	12 50	
Manhattanville. St. Marys ch. ½	1 50	
New Rochelle. Trinity ch.	50 00	
New York. Annunciation ch.	35 76	
" All Saints ch. (25) for		
Bp. Kemper	162 50	
Ascension ch.	348 53	
Christ ch.	15 38	
do	12 00	
do fem. mite Soc.	30 00	
St. Bartholomews ch. ½	190 83	
do for the Eastern Diocese	7 00	
St. Lukes ch. ½	93 04	
St. Marks in the Bowery	117 00	
St. Clements ch. ½	23 12	
do Special	3 76	
St. Stephens ch.	25 00	
St. Johns ch.	209 84	
St. Andrews ch. ½	5 66	
St. Matthews ch.	15 12	
do S. Sch.	3 07	
Epiphany ch.	16 76	
Grace ch.	350 00	
Thirty-sixth St. ch. con-		
gregation and S. S.	15 63	
St. Georges ch. ½	143 80	
do Special	10 00	
A. G. Stout	10 00	
Church at M. A. ½	20 50	
A Southwestern Church-		
man	10 00	
A friend	5 00	
H. Cary	25 00	
Peekskill. St. Peters ch.	10 31	
Poughkeepsie. St. Pauls ch. ½	25 00	
Christ ch.	33 30	
Rensselaerville. Trinity ch. ½	3 36	
Rye. Christ ch. ½	20 00	
Sing Sing. St. Pauls ch. ½	10 76	
do do Christmas off. S. S.	3 75	
Troy. St. Pauls ch., Flint, 20 00:		
Painesville 10 00	200 00	
Christ ch.	6 63	
St. Johns ch. ½	20 00	
Whitehall. St. Pauls ch. ½	3 00	
do rectors off. ½	2 00	
do	6 00	
Williamsburgh. St. Marks ch.	24 50	
White Plains. Grace ch.	67 19	
Westchester. St. Peters ch.	12 50	2477 62
Yonkers. St. Johns ch.		

## New Jersey.

Berkeley. St. Peters ch. ½	5 22	
Belleville. Christ ch.	4 00	
Burlington. St. Marys ch.	87 05	
do do weekly off.	59 85	
Cherry Landng. St. Johns ch. ½	3 06	
Camden. St. Pauls ch. ½	7 00	
Elizabethton. St. Johns ch. ½	18 88	
Hope. St. Lukes ch. Christmas off.	1 79	
S. S.		
Jersey city. St. Matthews ch. ½	14 42	
do do a layman	1 00	

Morristown. St. Peters ch. †	10 88	
" do Special	9 12	
Middletown.	31	
New Brunswick. Christ ch. †	29 00	
Newark. Trinity ch. †	43 57	
Orange. St. Marks ch. †	10 50	
Patterson. St. Pauls ch. †	6 73	
Penns. Neck. St. Georges ch.	1 47	
Spotswood. St. Peters ch.	5 00	
Shrewsbury. Christ ch.	6 02	
Salem. St. Johns ch. †	1 77	
Trenton. St. Michaels ch.	70 00	398 28

## Pennsylvania.

Bellefonte. St. Johns ch. S. S. Christ-		
mas offering. †	1 12	
Carlisle. St. Johns ch.	21 69	
Concord. St. Johns ch. †	4 50	
Erie. St. Pauls ch. † 250. from S. S.	10 00	
Germanstown. St. Lukes ch. †	28 00	
Harrisburgh. St. Stephens ch.	45 00	
" Do. an individual for Jubilee		
coll.	10 00	
Hamilton. St. Marys ch. †	45 05	
Kingsessing. St. James ch. †	12 50	
Leesburg. St. James ch.	29 37	
" Do. Aux. Soc.	7 50	
Lewistown. St. Marks ch.	22 40	
Oxford. Trinity ch. †	12 10	
Paradise. All Saints ch. †	5 00	
Piqua. St. Johns ch. †	10 00	
Philadelphia. Christ ch.	281 25	
" Epiphany ch. †	250 00	
" Do. a member.	2 00	
" St. Andrews ch. †	224 03	
" Do. S. S.	30 00	
" Do. a friend.	10 00	
" All Saints ch.	6 75	
" St. Stephens ch. †	265 00	
" St. Peters ch. †	645 00	
" Do. 500 for Bishop Chase.	102 50	
" St. Philips ch.	155 50	
" St. James ch. †	224 81	
" Do.	166 86	
" Do. a young lady.	5 00	
" St. Marks ch. S. S. † Christ-		
mas offering.	0 89	
" Gloria Dei ch. †	16 00	
" St. Lukes ch. †	370 03	
" Grace ch. Miss. Ass. †	214 63	
" St. Pauls ch. †	144 00	
" Do. Male Bible class. †	6 00	
Southwark. Trinity ch.	113 32	
Uniontown. St. Peters ch.	10 00	
Westchester. Holy Trinity ch. †	29 25	3527 03

## Delaware.

New-Castle. Emmanuel ch.	26 50	26 50
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## Maryland.

Annapolis. St. Anne's ch.	23 54	
" Do. †	12 50	
" Do. for Bishop Chase.	3 00	
Baltimore. Christ ch.	179 67	
" St. Pauls ch.	390 60	
" St. Peters ch.	100 13	
" Do. Male S. S. for Pontiac.	7 61	
" Do. for Mt. Tabor.	7 61	
" Do. Female S. S.	7 17	
" Do. Mrs. Jackson.	5 00	
" Mount Calvary ch. †	50	
" Ascension ch. †	6 14	
" St. Andrews ch. †	7 56	
Baltimore County. Sherwood and St.		
Johns Parishes.	58 03	
" Do. for Miss Chase's school.	13 50	
" Sherwood Academy.	10 00	
" Do. for Jubilee Col.	10 00	
" St. Marys and Trin. parishes.	23 00	
Cecil County. St. Augustine parish		
for Illinois.	10 00	
Cumberland. Emmanuel ch. †	29 61	
" Do. a member.	5 00	
Ellicott's Mills. St. Johns ch.	13 66	
" Do. for Bp. Chase.	6 00	
Elderidge. Christ ch.	8 90	
Frostburg. A member	3 00	
Georgetown. D. C. Christ ch. †	34 72	
" Do. ladies sewing society. †	5 00	
" Do. Male S. S. Miss. Soc.	20 00	
Hedgesville. Mount Zion ch.	20 00	
Laurel Factory.	1 10	1022 33

## Virginia.

Campbell Co. Lynchburgh. St. Pauls		
ch. †	66 58	
Charles Co. Trinity parish. †	5 00	
Clarke Co. Berryville. Wickliffe parish.	20 00	
Essex Co. St. Anne's parish.	16 21	
" Farnham parish.	19 05	
Fairfax Co. D. C. Fairfax Inst. Miss.		
Ass.	40 00	
King George Co. Mrs. Taylor.	5 00	
Ohio Co. Wheeling. St. Matthews ch. †	16 50	
" Do. S. S. Christmas offering. †	3 50	
Stafford Co. Mrs. L. Hedgeman.	1 50	
Spottsylvania Co. St. Georges ch. †	50 00	
" Do. Individuals.	9 00	272 79

## North Carolina.

Edenton. St. Pauls ch.	32 45	
Talbot Co. St. Peters ch. †.	12 00	
" Do. Special.	5 00	49 45

## South Carolina.

Beaufort. Helena ch. Ladies Work-		
ing Soc. for support of a Mis-	250 00	
sionary in a slave State.	15 00	
Berkeley. St. Johns ch.	65 66	
Clarendon. St. Marks ch.	80 00	
Columbia. Trinity ch. [\$5 00 for Ala.]	50 00	
" Do. A lady.	277 78	
Charleston. St. Michaels ch.	50 00	
" Do. A member.	7 75	
" Do. S. S. Christmas off.	4 06	
" Do. for Springfield.	373 29	
" St. Philips ch.	4 71	
" Do. Special.	87 00	
" St. Pauls ch.	153 22	
" St. Peters ch.	37 50	
" St. Stephens ch.	7 25	
" St. Johns ch.	2 00	
" Do. An individual.	35 00	
Edisto. Trinity ch.	40 00	
" Do. Rev. Mr. Leverett, rector.	30 00	
" Do. J. B. Seabrook.	40 00	
" Do. A. H. Seabrook, [Jub. col.]	20 00	
Greenville. Christ ch.	23 37	
Pedee. Prince Frederick ch.	24 00	
Statesburgh. Claremont ch.	114 56	
St. Johns Island. St. Johns ch.	60 57	
" Do. Mrs. M. B.	2 50	
" Do. Mrs. W. McC.	2 50	
" Do. Mrs. M. J.	2 50	
" Do. M. B. Y.	5 00	
" Do. C. Y.	23 00	
" Do. T. J. Y.	100 00	
Waccamaw. All Saints ch.	10 00	1960 72
Winyaw. Prince George parish.		

## Florida.

Pensacola. Christ ch.	20 00	20 00
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## Georgia.

Augusta. St. Pauls ch. †	40 00	
Savannah. Christ ch. †	99 67	
" Do. S. S. Christmas off.	5 00	
" St. Johns ch. †	99 18	243 85

## Alabama.

Huntsville. Mrs. E. Beirne. †	10 41	10 41
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## Kentucky.

Louisville. Christ ch.	125 00	
Paris. St. Peters ch. †	25 00	150 00

## Ohio.

Chillicothe. St. Pauls ch.	50 00	
" Do. S. S. Christmas off.	10 00	60 00

## Illinois.

Albion. St. Johns ch. Miss. station.	15 00	15 00
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## Indiana.

La Fayette. St. Johns ch.	16 80	
Richmond. St. Pauls ch. †	1 50	
" Do. S. S. †	1 00	19 30

## Wisconsin.

Southport. St. Matthews ch.	2 00	2 00
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Total \$12,769 84

[Total since June 15, 1842, \$23,122 71.]

\*\*\* In the acknowledgments of the March No. Northfield, Conn., should have been Northford.



## FOREIGN MISSIONS.

*The Treasurer of the Foreign Committee acknowledges the receipt of the following donations, from the 15th of February to the 15th of March, 1843.*

## Maine.

Portland. St. Stephen's Ch. 60. Do. Sunday School for support of "J. Pratt," in the African Mission, 12 00 72 00

## New-Hampshire.

Concord. St. Paul's ch. Quin. col. 17 00  
Portsmouth. St. John's ch. do. 30 00 47 00

## Vermont.

Brandon. St. Thomas' ch. part 3 00  
Enosburg. Christ ch. 5 00  
Middlebury. St. Stephen's ch., two ladies for Africa, 250; for Greece, 50c. 3 00

## Massachusetts.

Andover. Christ ch. Quin. col. ½ 11 09  
Boston. Trinity ch. a gentleman of, 100 00. Part of special col. 195 50. 295 50  
Trinity and St. Paul's ch.'s several persons. 600 00  
St. Paul's ch. part of special col. 47 00. General meeting at do. 411 00. E. Tuckerman, Esq., 50 00. Madam Vinton, 5 00. 513 00  
St. Matthew's ch. sp. col. ½ 12 00  
Grace ch. part of special col. 58 45. Mrs. T. G. Fessenden, 5 00. Association, 40 00. 103 45  
School for Moral Discipline. ½ 10 00  
Bridgewater. Trinity ch. Quin. col. ½ 3 08  
Cambridge. Christ ch. do. 8 85  
Cambridgeport. St. Peter's. do. 11 05  
Charlestown. St. John's ch. do. 30 00  
Chelsea. Mount Zion ch. do. 10 00  
Dedham. St. Paul's ch. do. 13 00  
Greenfield. St. James' ch. do. 7 50.  
Mr. Andrews of do. for Africa, 50. 8 00  
Hanover. St. Andrew's ch. Quin. col. ½ 8 00  
New-Bedford. Grace ch. do. 10 00  
Newburyport. St. Paul's ch. do. 9 00  
Quincy. Christ ch. do. 5 38  
Roxbury. St. James' ch. part 80 50. For Africa, 250. Miss. Ass. of do. 76 17. 158 97  
Salem. St. Peter's ch. Quin. col. ½ 40 00  
15 00. Miss. Ass. 25 00. 4 00  
Stockbridge. St. Paul's ch. Quin. col. ½ 4 00  
Taunton. St. Thomas' ch. ed. of "Louisa Marston," Africa, 20 00. Do. do. 9 53. 29 53  
Vandusenoville. Trinity ch. Quin. col. ½ 3 00 1896 90

## Rhode Island.

East-Greenwich. Christ ch. ½ 4 50  
Lonsdale. Christ ch. for Africa, 10 00  
Quin. col. ½ general, 2 50 12 50  
Newport. Zion ch. ed. of Bethia Johnson, Africa, 20 00. S. S. Christ-mas offering, ½ 3 50. Gen. 5 00. Quin. col. ½ 16. 44 66  
Trinity ch. Quin. col. ½ 73 26  
Providence. Grace ch. Quin. col. ½ 40 00  
St. John's ch. do. ½ 152 23. S. S. Soc. for Richmond Philanthropic School, Athens, 94 59. Church Philanthropic Soc. 30 00. Col'd S. S. of do. for Africa, 5 04. Col'd subscribers for Africa, 5 25. For Foreign Missions, generally, 60 00. Other contributions for Foreign Missions, 72 56. 419 72  
Warren. St. Mark's ch. Quin. col. ½ 18 77  
Westerly. Christ ch. do. ½ 17 00  
Wickford. St. Paul's ch. do. ½ 10 00  
Woonsocket. St. James' ch. do. ½ 10 00 650 41

## Connecticut.

Bridgeport. St. John's ch. 40 00. S. S. of do. ½ 10 00. 50 00  
Cheshire. St. Peter's ch. 7 50  
Essex. St. John's ch. Quin. col. ½ 6 00  
Guilford. Christ ch. do. ½ 4 50

Greenwich. Christ ch. do. ½ 17 50  
Hartford. Christ ch. do. part 146 00  
St. John's ch. do. 75 00  
Middle-Haddam. Christ ch. do. 12 50  
New-London. St. James' do. 23 08. S. S. for Africa, 5 57. 28 65  
Newtown. Trinity ch. Quin. col. ½ 35 50  
Norwalk. St. Paul's ch. do. ½ 16 22  
Reading. Christ ch. do. 5 85  
Ridgefield. St. Stephen's ch. do. 7 50  
Roxbury. Christ ch. do. 2 25  
Salisbury. St. John's ch. do. 2 50  
Stratford. Christ ch. do. part 14 80  
Washington. St. John's ch. do. 1 25  
Western. Christ ch. do. 2 00  
Westport. Christ ch. do. 11 25  
Wilton. St. Matthew's ch. do. 6 00 452 77

## New York.

Albany. St. Peter's ch. for Texas, 25 00. For Africa, 25 00. 50 00  
Astoria. St. George's ch. Quin. col. ½ 6 25  
Bedford. St. Matthew's ch. do. 3 38  
Bloomingsdale. St. Michael's do. 5 00  
Brooklyn. L.I. Calvary ch. do. 21 25  
Emmanuel ch. do. 39 40  
Christ ch. do. 38 50  
Flatbush. St. Paul's ch. do. 28 00  
Fort-Hamilton. St. John's do. part 10 00  
Goshen. St. James' ch. do. 13 32  
Jamaica. Grace ch. do. 12 50  
Manhattanville. St. Mary's do. 1 50  
New-York. St. John's Chapel Miss. Ass. ed. of "Freeman Clarkson," Africa, 20 00. Gen'l 6 00. Quin. col. 3 00. 29 00  
St. Mark's ch. monthly offerings 40 00  
St. Thomas' ch. a member. 10 00  
Ch. of the Ascension, Quin. col. proportion 342 78. Do. Miss. Dominick, ½ 1 25. A lady, avails of fancy work. ½ 2 00. 346 03  
St. George's ch. Quin. col. ½ 143 80. Special, 28 00. A little boy from his mite box, 3 54. Juvenile Miss. Ass. sup. of Ellen Milnor, Africa, 20 00. Sup. of beneficiary under the "Bread Fund," Athens, 20 00. 215 34  
St. Stephen's ch. a member. 100 00  
St. Andrew's ch. Quin. col. ½ 5 66  
St. Matthew's [Mission ch.] of which, 3 06 is from S. S. ½ 12 43  
St. Bartholomew's ch. Quin. col. ½ 100 83. For Africa, 3 00. For China, 2 50. 106 33  
Mission ch. of the Epiphany. Quin. col. 1-2. 15 75  
Church of the Annunciation. Quin. col. part. 3 00  
St. Luke's ch. Quin. col. ½ 93 04  
St. Clement's ch. do. ½ 23 12  
Christ ch. do. ½ 15 37  
D. 2 00. P. F. Quin. col. ½ 50c. 2 50  
Family Mite Box. 3 00  
Otsego Co. Butternuts. Quin. col. part 10 00  
Peekskill. St. Peter's ch. Quin. col. ½ 9 00  
Poughkeepsie. St. Paul's ch. 25 00  
Rensselaerville. Trinity ch. 3 35  
Rye. Quin. col. ½ 20 00  
Sing-Sing. St. Paul's ch. Quin. col. ½ 10 00  
Troy. St. Paul's ch. for Africa, 40 00. For Texas, 40 00. 80 00  
St. John's ch. Quin. col. ½ 20 00  
West-Chester. St. Peter's ch. 50 00  
Whitehall. St. Paul's ch. Quin. col. ½ 3 00. Rector's offering, ½ 2 00. 5 00  
Yonkers. St. John's ch. and chapel at Tuckahoe. Quin. col. 5 10 1487 86

## New Jersey.

Bellevue. Christ ch. Quin. col. ½ 4 00  
Berkeley. St. Peter's ch. do. ½ 5 23  
Camden. St. Paul's ch. do. 7 00  
Chevo's L'd'g. St. Johns ch. do. 3 05  
Elizabethton. St. Johns do. 18 89  
Hope. St. Lukes S. S. Christmas offering, ½ 1 79  
Middleton. Christ ch. Quin. col. ½ 0 22  
Morristown. St. Peters ch. Quin. col. ½ 10 88. Special, 1 00. 11 88  
Newark. Trinity ch. part 39 32. Do. for Africa, 25 00. 64 32



<i>New-Brunswick.</i> Christ ch. Quin. col. $\frac{1}{2}$	20 00			<i>Fredericksburg.</i> St. Georges' Ch. for China, 5 00. For Africa, 2 88. General, 42 12. Female S.S. 4 07	54 07
<i>Orange.</i> St. Marks ch. Quin. col. $\frac{1}{2}$	10 50			<i>Leesburg.</i> St. James ch. 29 93. Aux. Soc. of do. 7 50. S.S. of do. for Greece, 10 00. For Africa, 2 00	49 43
<i>Paterson.</i> St. Pauls ch. do. $\frac{1}{2}$	6 78			<i>Lynchburg.</i> St. Pauls Ch. $\frac{1}{2}$	66 54
<i>Penn's Neck.</i> St. Georges ch. do. $\frac{1}{2}$	1 13			<i>Port Royal.</i> Legacy of Miss Sarah C. Brockenborough for Africa	100 00
<i>Salern.</i> St. Johns ch. do. $\frac{1}{2}$	11 87			<i>Portsmouth.</i> Trinity ch. Quin. col. $\frac{1}{2}$	20 00
<i>Shrewsbury.</i> Christ ch. do. $\frac{1}{2}$	12 25	179 02		<i>Smithfield.</i> Mrs. J. Cooke for Africa	5 00
6 02, Do. for Africa, 6 23.				G. H. for Greece	15 00 179 02
<i>Pennsylvania.</i>				<i>South Carolina.</i>	
<i>Bellefonte.</i> St. Johns ch. S. S. Christmas offering, $\frac{1}{2}$	1 13			<i>Beaufort.</i> St. Helena Parish. Quin. Col. for Africa,	104 50
<i>Carlisle.</i> St. Johns ch. $\frac{1}{2}$	16 79			<i>Charleston.</i> St. Phillips ch. proportion of gen. collection 231 23. Special 7 00. Quin. col. 23 00	261 23
<i>Concord.</i> St. Johns ch. Quin. col. $\frac{1}{2}$	4 50			St. Peters ch. proportion of col. 144 07. Quin. col. 55 00	199 07
<i>Germanstown.</i> St. Lukes ch. do. $\frac{1}{2}$	28 00			St. Paul's ch. proportion of col. 77 00. Quin. col. 23 00	100 00
<i>Lewistown.</i> St. Marks ch. do. For Africa, 7 60. R. C. Hale, Esq. for ed. of Elias White Hale, Africa, 20 00.	27 60			St. Johns' ch. proportion of col. 6 00. Quin. col. 2 00	8 00
<i>Oxford.</i> Church. Quin. col. $\frac{1}{2}$	12 10			St. Stephens' ch. 30. Individual s. Miss: Lecture 2 50. Col. Con. ed. of T. Dehon, Africa, 20 00.	55 50
<i>Paradise.</i> All Saints ch. do. $\frac{1}{2}$	5 00			St. Michaels' ch. for Mesopotamia 3 00, general 10 93. Quin. col. 19 00	32 93
<i>Piqua.</i> St. Johns ch. do. $\frac{1}{2}$	10 00			<i>Clarendon.</i> St. Marks' ch. 63 65. do 3 00. two little girls, earnings of self denial 2 00	68 65
<i>Philadelphia.</i> St. Andrews ch. additional, 1 75. Male S. S. for Africa, 15 00. Do. Christmas offering, for Africa, 5 00. From the ch. col. 43 00. For Greece, 5 00. Female S. S. Christmas offerings for Greece, 31 00. Quin. col. $\frac{1}{2}$ 202 54.	303 29			<i>Columbia.</i> Trinity ch. 21 00. do for Greece 5 00. by a lady 50 00	75 00
Ch. of the Epiphany. Quin. col. $\frac{1}{2}$	250 00			<i>Edgefield.</i> Trinity ch. Quin. col. $\frac{1}{2}$	40 00
St. Philips ch. $\frac{1}{2}$	144 50			<i>St. Bartholomew Parish.</i> for Africa	20 00
St. Marks S. S. Christmas offering, $\frac{1}{2}$	89			<i>St. John's Island.</i> St. John's ch. Quin. col. white cong. 44 17. do col'd. 5 57. Mrs. M. B. 2 50: Mrs. W. M. C. 2 50: Mrs. M. J. 2 50: Mrs. M. J. V. 2 00: M. B. Y. 2 50: J. M. Y. 2 00:	64 10
St. Peters ch. 52 50. Do. for Texas, 50 00. Quin. col. $\frac{1}{2}$ 645 00. St. Lukes ch. S. S. ed. of Wm. White, Africa, 20 00. Quin. col. $\frac{1}{2}$ 370 03.	390 03			Col'd. cong. for Africa 36cts.	20 00
St. James ch. Quin. col. $\frac{1}{2}$ 224 00	224 00			<i>Statesburg.</i> Claremont ch.	20 00
Gloria Dei ch. do. $\frac{1}{2}$	16 00			<i>Wilton.</i> Christ ch. for Africa	5 31 1,055 29
Kingessing, St. James ch. (Swedish) Quin. col. $\frac{1}{2}$	12 50			<i>Georgia.</i>	
St. Stephens ch. $\frac{1}{2}$	265 00			<i>Augusta.</i> St. Paul's: Ch. Col. $\frac{1}{2}$	40 00
St. Pauls ch. $\frac{1}{2}$ 144 00.	150 00			<i>Savannah.</i> Christ ch. offerings from 26 April 1842 to 26 Feb. 1843, general, 13 75: for Greece 3 00: for China 2 00: Quin. col. $\frac{1}{2}$ 92 42	111 17
Bible class $\frac{1}{2}$ 6 00.	214 62			St. John's ch. Quin. col. $\frac{1}{2}$	99 36
Southwark Trinity ch. Quin. col. $\frac{1}{2}$	113 32			<i>St. Simon's Island.</i> Christ ch. do 16 00: from negroes for Africa 2 50: self denial of two little girls 3 00: proceeds of a hive of bees having their home for five years in the walls of the church 3 50:	25 00 275 53
Christ ch. Quin. col. por. des. J. H. B. 2 00. Female Greek Mite Soc. for S. at Athens, 7 00.	218 75			<i>Ohio.</i>	
Westchester ch. of the Holy Trinity. Quin. col. $\frac{1}{2}$	9 00			<i>Cincinnati.</i> Christ ch. Miss Lucy Longworth	50 00
West Philadelphia, Hamilton St. Mary ch. Quin. col. $\frac{1}{2}$	29 25			<i>Columbus.</i> Trinity ch. Quin. col. $\frac{1}{2}$	2 00 77 00
45 05	3239 62			<i>Kentucky.</i>	
<i>Delaware.</i>				<i>Paris.</i> St. Peter's ch. Quin. col. $\frac{1}{2}$	12 50 12 50
<i>New-Castle.</i> Immanuel ch. Quin. col. part 15 00.	15 00			<i>Indiana.</i>	
<i>Maryland.</i>				<i>Richmond.</i> St. Paul's ch. Quin. col. $\frac{1}{2}$ 1 50: S. Sch. do $\frac{1}{2}$ 1 00:	2 50 2 50
<i>Annapolis.</i> St. Anns ch. 23 54: do $\frac{1}{2}$ 12 51	36 05			<i>Louisiana.</i>	
<i>Baltimore.</i> St. Paul's ch. for Africa 5 00: do general 10 50:	15 50			<i>New Orleans.</i> St. Paul's ch. for Mardin 25 00: S. Sch. Christmas offering, for Africa 25 00	50 00 50 00
Mt. Calvary, St. Peter's Female sch. 7 16: do for Constantinople, 5 00: for support of John Barry, Africa, 20 00: for Texas 6 00: ch. Quin. col. $\frac{1}{2}$ 97 14: col. $\frac{1}{2}$ 3:	16 50			<i>Miscellaneous.</i>	
Ch. of the Ascension $\frac{1}{2}$	138 30			<i>Church at M. A. <math>\frac{1}{2}</math></i>	20 50 20 50
St. Andrew's ch. $\frac{1}{2}$	6 13				
St. Andrew's ch. $\frac{1}{2}$	7 55				
<i>Carroll Co.</i> St. Thomas Chapel	5 00				
<i>Cecil Co.</i> St. Augustine ch. for Africa 3 43: a friend for Africa 6 57:	10 00				
<i>Charles Co.</i> Trinity Parish	5 00				
<i>Cumberland Co.</i> Emanuel parish $\frac{1}{2}$	29 40				
<i>Georgetown.</i> D. C. Christ ch. Quin. Col. $\frac{1}{2}$ 37 22. Ladies Sewing Soc. $\frac{1}{2}$ 5 00. Col'd person, 0 75	42 97				
<i>Hagerstown.</i> A Lady	5 00				
<i>Howard District.</i> Two Ladies	2 00				
<i>Talbot Co.</i> St. Peter's ch. 12 00 $\frac{1}{2}$ for Africa 6 00	18 00	337 40			
<i>Virginia.</i>					
<i>Alexandria.</i> Fairfax Institute Miss. Asso. Quin. Col. for Africa, 40 00. For Greece, 40 00	80 00				
<i>Essex Co.</i> St. Ann's Parish	15 00				
South Farnham	20 00				

[Total since 15th June \$27 169 73.] \$10 307 36

Correction.—\$100 acknowledged in the March No. from St. Phillips' ch. Charleston, S.C., to be applied as follows: For ch. at Galveston, \$10; for Texas, \$40; for Africa, \$40; for Syria, \$10.